

*Rev. Faulks*

# The Church Messenger

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**Diocese of Edmonton**

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# Church Messenger---Diocese of Edmonton

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## Winning the War and the Peace

We shall win the war all the more quickly and effectively if we know not only what we are fighting against, but what we are fighting for. . . A return to the lamentable conditions which prevailed in the world before the war, and which led to the war, will be just too bad. Such a calamity must be avoided. And it can be avoided if men will devote to the organization of the peace the same energy and enthusiasm which they are now giving to the organization of the war. . . Now I am sure that most of you will agree that it is not the duty of the Church to prepare a plan for secular society, to pronounce upon every proposal for the reorganization of social and economic life. . . The Church is not intended to be another earthly kingdom legislating for the social and political welfare of mankind. Nevertheless, the Church has a tremendous task to accomplish. No Christian teacher has outlined this more clearly and vividly than St. Paul. . . One of his greatest convictions was that God had entrusted to him and to the Church the ministry of reconciliation. Along with and following from the reconciliation of man to God there must be a reconciliation of man to man. The vision which inspired St. Paul was a great coming together in Christ, a breaking down of all walls of partition, of the barriers which divide mankind into hostile groups each working for what it conceives to be its own good, without regard for the welfare of other men. This means the establishment of a world-wide fellowship in which men will be joined to one another by bonds stronger and more enduring than those which bind them together in other associations. . . That is the ideal of the Church. It is based on the conviction that it is God's purpose that all men should meet in Christ, and learn from Him to love and serve one another.

REV. DR. F. H. COSGRAVE, Provost of Trinity College,  
Toronto, in an address broadcast over the C.B.C.



## Visit of the Metropolitan

The Most Rev. L. Ralph Sherman, D.D., Archbishop of Rupert's Land, made his first official visit to the Diocese of Edmonton last month.

A reception was held in All Saints' Parish Hall on Saturday evening, October 16th, at which our Bishop welcomed the Lieutenant-Governor and Mrs. Bowen, and Archbishop and Mrs. Sherman. A fine representative gathering was present to welcome the distinguished guests. The Bishop introduced the Lieutenant-Governor, who expressed his pleasure at being present, and spoke of his own happy associa-

tions with the Church of England in this province.

Archbishop Sherman also addressed the gathering, and gave an excellent and informal talk on the need for subordinating our differences in prosecuting the great task which lies before the Christian Church.

Everyone was delighted with the opportunity of being presented to the Lieutenant-Governor and the Archbishop.

Refreshments were served by members of various city congregations.

## Rally Day, Sunday, October 17th

On Sunday all the Churches, and congregations throughout the Diocese were asked to listen in by radio to the address by the Metropolitan, speaking from the great Rally Service at the Pro-Cathedral. The Archbishop opened his address with the slogan of the 5th Victory Loan Campaign, "Speed the Victory", and told something of the programme of "Advance" decided upon at the recent General Synod at Toronto. He said that statistics show that some 900,000 Anglicans have been somehow lost to the Church, and are without any Church affiliation, and he urged the necessity of every interested Churchman stirring himself to do something about bringing back these lapsed Anglicans into the Church.

On Sunday afternoon the Archbishop was the special speaker at the Children's Rally, when some six hundred children were present at the Pro-Cathedral. Canon Trendell led the service and Mr. A. C. Taylor read the Scripture Lesson. Bishop Barfoot presented the Sunday

School prizes and Teachers' Certificates. The Bishop introduced the Metropolitan, who led the children in singing "Happy Birthday to You", it being the birthday of Bishop Barfoot. Archbishop Sherman's address consisted of the telling of a story, "The House You Live In", and he held the children's attention completely. A large choir, recruited from the junior choirs of the city churches, was present. It was a most happy service, and one the Archbishop would not easily forget.

On Sunday evening, Archbishop Sherman was the special speaker at the service of Evening song at Holy Trinity. The Bishop was also present, and a large congregation. The Archbishop spoke on the "Three Gardens", and told of the Garden of Eden, the Garden of Gethsemane, and the Garden of the Resurrection.

On Monday the Archbishop addressed the Clergy of the Diocese at a luncheon at the Corona Hotel.

## Public Meeting to hear General Synod Reports

Members of the Church of England were given the opportunity of hearing reports from the delegates to the recent General Synod, held in Toronto from September 9th - 16th. There was a good attendance, and much interest shown.

The Bishop was chairman, and introduced each speaker. Mr. Harold Weir gave a general outline of the background of the Synod, the surroundings, and the arrangements. Delegates were housed in Trinity College and Wycliffe College. There were the two Houses, the House of Bishops and the Lower House consisting of clergy and laymen. The sessions commenced each day in separate houses from 9.30 a.m. to 10.30 a.m., and then the Bishops joined the Lower House for joint sessions. The Synod lasted for eight days, and this time was all too short for the amount of business to be covered. The last General Synod was held six years ago, and as a result the reports presented were of considerable length.

Archdeacon Tackaberry reported on the Missionary work of the Church. Work among white settlers was still the main field. Next in importance was the Indian work, and the Indian Residential Schools and Eskimo work. The third field was that of foreign mission. India, China and Japan.

The General Synod had gone on record as favoring a minimum stipend of \$1,200 a year for every Priest. To ensure this, an additional \$24,000 would be needed in 1944.

It had also been decided that a new Kangra hospital should be built, which would necessitate an appropriation of an extra \$5,000.

Missionaries on the Mackenzie River would be provided with \$1500 a year stipend to enable them to meet a higher cost of living. An extra \$3,500 would be needed to meet this increase.

The Rev. Alan Greene, of the Columbia Coast Mission, needed an additional \$2,000 to take the place of a grant previously received from the Vancouver Welfare Association.



The Carcross Indian School, which had been burned down, and which had been operating meantime in Carcross, was to be housed in temporary buildings at a cost of \$10,000.

The total cost of the additional projects would be \$49,647, but the need was immediate, and would be met.

Canon Trendell gave the report of the General Board of Religious Education. He told of the various stages of education through which the children of the Church advance, the Font Roll, Little Helpers, J.W.A., Intermediates, and Girls' Auxiliaries, and Brownies and Girl Guides. For boys, there were the C.B.L., Cubs, Scouts and A.Y.P.A.

He stressed the need of relating the work of the Scouts and Guides with the C.B.L. and Girls' Auxiliary. There was a great need for promoting more camps for Church boys and girls. Our excellent Kapasiwin site is ideal for this work.

The Rev. E. S. Ottley, and Mr. Rowsell both spoke on the subject of the work of the Council for Social Service, and told us something of the achievements of the Council in its representations to the Canadian Government during the past years, especially on such matters as Unemployment, Western Relief (1937-9) and immigration. Representation has been made in co-operation with other Christian Churches in the Dominion. The Government is being asked to promote especially the immigration of British people, not to the exclusion of other nationalities, but that the Dominion may remain British.

Steps have also been taken to encourage the admission of refugees from persecuted countries.

The Council is especially concerned about post-war problems, social security, employment, rehabilitation and housing, together with organization for peace. Excellent literature is available for all interested Church people.

The Rev. W. de V. A. Hunt spoke on the subject of the Ecumenical Church, and the various conferences which have taken place between the different communions of the Christian Church during the past years. All these pointed to the Church of the future having a greater influence on world affairs through mutual understanding, sympathy and co-operation in the name of their common Lord.

The Bishop brought the meeting to a conclusion by telling of a few personalities at the General Synod who had made a particular appeal to him. He spoke of the Presiding Bishop of the Episcopal Church of the U.S., Bishop Tucker. He told of an Australian Bishop who was present, and who revealed an incisive mind and clear-cut understanding of our Canadian problems, and contrasted the Australian approach with our own. He spoke of a Chinese Bishop whose immense task was to minister to a huge area in China peopled with millions of his countrymen who had journeyed westward to escape the Japanese invaders. He told of the charm of our own Primate, whose grace and wisdom had done so much to ensure the smooth working of the Synod. The Bishop pronounced the Benediction.

## Clergy Conference

The Clergy of the Diocese met for conference at the Mission House on Tuesday and Wednesday, Oct. 19th and 20th. Questions arising from the General Synod as they af-

fected the Diocese were discussed. A representative of the Soldiers' Settlement Board told of the Government's plans for post-war rehabilitation of service men and women.

## Anglican Sunday School Teachers' Association

The Teachers' Association is offering prizes for pupils' home work books, scrap books, or G.B.R.E. work books. These prizes will be given for work done between Nov. 1st, 1943, to May 31st, 1944. The book is to be a record of work done by the pupil, questions answered from the S.S. papers, maps, and interesting items and articles about subjects covered by the course.

The Association meets on the first Tuesday of every month, and all Anglican teachers in our Sunday Schools are invited to attend.

Study classes are held under competent leaders, and the G.B.R.E. lessons for the month are reviewed. In addition, those who wish may attend the Teacher Training Class under Dr. Tackaberry. The subject this year is Old Testament history.

The Banner Contest will commence as from Sunday, November 7th, and will continue until the last Sunday in May. Copies of the rules of this contest may be obtained from the Secretary, Miss Jasmine Lawrence.



## EDMONTON DIOCESAN BOARD OF W.A.

### Highlights of October Board Meeting

There were 76 communicants at the service of Corporate Communion at St. Faith's on Oct. 15th. The Rev. L. M. Watts was the celebrant, assisted by the Rev. W. M. Nainby.

**Treasurer's Report** showed that the second and third quarters of the Dominion Pledge had been sent. The Life members tea in September netted \$60.60.

E. C. D. Secretary reported \$21.96 to be used as Christmas Cheer for Little Pines Reserve. A balance of \$31.69 was divided between Frog Lake and the undesignated fund.

**Dorcas Secretary** asked that all shoe money and bales be sent in as soon as possible. She said the uniforms and aprons were the best ever received by her.

**Educational Secretary** said copies of service for St. Andrew's Day were available. She urged all members to use the Study Book.

**Living Message Secretary** reported 297 subscribers. She urged us to promote the sale of the magazine. Orders for 1944 should be in by Dec. 1st, with cheque if possible.

**Hospital Visitor** reported 16 visitors making visits to 536 patients.

Interesting reports were given by secretaries of Girls', Juniors and Little Helpers departments.

Mrs. Miller, delegate to the Dominion annual meeting, told us the theme of the meetings was "Advance". We are urged to prepare ourselves to go forward in the Church's progress, and to be ready to welcome newcomers to Canada after the war.

The U.T.O. presented at the first service was more than \$14,000. Edmonton sent \$101. Our war effort compared very favorably with those of other Dioceses.

The rest of the afternoon was taken up with a study of Latin America. Interesting papers were read, curios shown, and a short quiz held. Maps, posters and illustrations of life in Latin America adorned the walls.

The President left one thought with us, taken from the words of the Primate in Hamilton, "Jesus is still with us in the workshop and on the mountain top", which means that in the practical side and the visionary side of life Jesus is with us as our leader.

D. L. GARTON,  
Cor. Secretary.

All branches are urged to take part in the Continuous Intercession in their own churches where possible on St. Andrew's Day.

### W. A.

#### ST. ANDREW'S INTERCESSION SERVICE

The following is a list of the times chosen by various W.A. branches for their St. Andrew's Day Intercession Services. Will branches that have not already stated their plans, take any of the hours, filling in if possible

those left vacant, in order to have a continuous Intercession.

- 9.00—Wetaskiwin.
- 9.30—Killam.
- 10.00—Camrose, Fort Saskatchewan, Wainwright and St. Faith's.
- 10.30—Sedgewick.
- 11.00—Bittern Lake.
- All Saints—A continuous service from 10.00 a.m. to 5.00 p.m.
- 2.00 p.m.—Clandonald.
- 2.30—Tofield.
- 3.00—Gibbons, Onoway, Edgerton, Barrhead, Leduc.
- 3.15—Battle Heights.
- 3.30—Irma.
- 3.45—Vermilion.
- 4.00—Rodino, Brookdale.
- 4.15—Irwinville.
- 4.30—Viking.
- 5.00-5.30—Sisters of St. John's.
- 6.00-6.30-7.00—Kitscoty.
- 7.30—Innsfree.
- 8.00—Ponoka, Manville, Jasper.
- 8.30—Millet.
- 9.00—Stellaville.

### JUNIOR W.A.

Will all Junior Leaders, both city and country branches, please arrange, if at all possible, Admission services for new members on Tuesday, St. Andrew's Day, Nov. 30th, between the hours of 4.30 and 7 p.m.

This is a feature of the Juniors Department prominent in this year's activities, and as such, deserves your earnest prayers and co-operation. Please meet your Rector in good time for the necessary arrangements to be made.

## Bishop's Engagements

**November 1st**—All Saints' Day, Institution and Induction of the Reverend F. A. Peake to the Incumbency of St. John's, Onoway.

**November 7th**—Fort Saskatchewan, Gibbons, and Bon Accord.

**November 8th**—General Committee: "Christian Mission in the University", 8 p.m., the Senate Chamber of the University of Alberta.

**November 11th**—Canadian Corps Association Parade Service, All Saints' Cathedral.

**November 12th**—Diocesan Board, opening service All Saints' Cathedral, 7.45 p.m.

**November 24th**—St. Mary's, Jasper.

**November 25th**—Institution and Induction of the Reverend T. C. B. Boon, B.A., to the Incumbency of St. Mary's, Jasper.

**November 28th**—St. Faith's, Edmonton.



# Rural Deanery of Edmonton

## HOLY TRINITY CHURCH

THE REV. W. M. NAINBY.

### Parish Notes

On Sunday, October 10th, we had the pleasure of having Flight Lieutenant Minto Swan as our guest preacher, and to assist with the Holy Communion Service. In the evening we had members of the Interdenominational Young People's Union. The service was followed by a Fireside Hour.

At our evening service on Sunday, October 17th, we had the honor of having with us the Most Rev. L. R. Sherman, Archbishop of Rupert's Land. It was a most inspiring service, and one long to be remembered by all who were privileged to attend. It was found necessary to provide seats at the back of the church. We also had with us at this service Bishop Barfoot, Archdeacon Tackaberry, the Rev. F. A. Peake, and the Rev. H. J. Jones.

### Young Women's Fellowship

The Young Women's Fellowship met on October 6th and October 20th. Work and plans are going ahead rapidly for our Bazaar, which is to be held on Friday, December 3rd. The Kindergarten is again in operation on Tuesdays and Thursdays from 2.30 p.m. - 5.00 p.m. On October 1st, we served supper for the Sunday School Teachers' Conference in the church basement.

Hear Ye! Hear Ye! large and small,  
Gather 'round, ye short and tall,  
At Holy Trinity Basement Hall,  
On the Nineteenth of November.

You will find the admission's small,  
So fill the place from wall to wall,  
And we'll provide the fun for all,  
That ye will long remember.

Please be sure to leave that date "free" and come prepared to have a good time and get acquainted.

### Sanctuary Guild

A meeting was held in the Vestry on Friday, October 15th, and two new members, Mrs. Wood and Mrs. Stott, were welcomed. We would like to thank all our kind friends who so generously gave flowers and fruit for decorating the church for Flower Sunday, and Harvest Festival Sunday. We also appreciate the assistance we received from all who helped decorate the church for these services.

### Choir

The choir members and a few friends held a Weiner Roast at the home of Mrs. H. E. Jones, a former member who now lives in Jasper Place. It was a perfect evening and most of the members were able to be there. Many thanks, Mrs. Jones, we had a grand time. Special music was sung at the Harvest Festival services, and also on the occasion of Archbishop Sherman's visit to our church. The

ladies are all busy doing bazaar work for the choir booth at the annual W.A. Bazaar, which is to be held on Friday, November 5th. We are glad to have Mrs. Middleton back with us again.

### W. A.

Plans are going forward for our annual Bazaar, which is to be held on Friday, November 5th, from 2.30 p.m. - 6.00 p.m. Mrs. Tackaberry has kindly consented to open the Bazaar for us, and we are hoping that our President, Mrs. Manahan, will be sufficiently recovered from her recent illness to be with us on this occasion. Reports on the Harvest Tea held recently were very satisfactory.

### Mothers' Union

At the usual monthly meeting at the home of Mrs. Hutcheson, at which there were seven-teen members present, it was unanimously agreed that a memorial should be placed in the church in memory of our late President, Mrs. Emily Flowers. The Rector has promised to help us in the selection of a fitting gift.

It was also decided that we should assist Mrs. May's group in the knitting of articles for our boys and girls in the Forces.

The next meeting will take place at the home of Mrs. McComb, 9848 88th Avenue.

### Sunday School

Children from the Main School attended the annual Sunday School Rally at All Saints Pro-Cathedral on October 17th. Archbishop Sherman delivered the Children's Day address, and Bishop Barfoot distributed the prizes. Betty Janke and Lois Brown won Bishop's prizes, in addition to the Dominion Award. Barbara McMillen won the Dominion Prize. Florence Boyer won a D.B.R.E. Prize, and Audrey Clark received the Sunday School Teachers' Association Prize. Mr. A. Aldridge was presented with a Teachers Training Certificate. Our congratulations to them all.

We have received a letter from Miss Camp, thanking us for a donation to the Sunday School by Post. This money was the proceeds of the Birthday Box.

We wish to thank Mrs. Ralph Johnson for so kindly taking Mrs. Nainby's class for a month, and we are glad to welcome Miss Muriel Neale to our staff. The growth in our Sunday School enrolment is most encouraging.

### Parish Guild

Mrs. Tye opened her home on Thursday, October 21st, for a "Membership Tea", which was a great success. We held our monthly meeting on Monday, October 25th, at the home of Mrs. Stephen. We made all arrangements for a stall on the Market for Saturday, November 13th, which Mrs. Shaw kindly consented to convene.

### Girls' Club

On Monday, October 4th, the Club held a Weiner Roast in Queen Elizabeth Park, and a very enjoyable time was had by all. October 11th being a holiday, no meeting was held. Plans are now well under way for the Bazaar



which is to be held on Friday, December 3rd, and the girls are busily sewing in preparation for it. At the last meeting, members were appointed to take charge of the various stalls.

### ST. FAITH'S

Rev. L. M. Watts

There are a number of things to report for the month of October. The Harvest Festival services on the first Sunday were an inspiration to all who attended them. It was our pleasure to have as guest preacher in the morning Flt. Lieut. Minto Swan. We are grateful to him for his helpful message, and for taking time out of his busy life to come to us. The harvest supper was the usual great success. It is one of the outstanding social events in the parish, besides being of great financial benefit to the W.A. Members of the W.A. are to be congratulated on the fine meal they served and on the efficient organization of it.

On October 15th the Diocesan W.A. Quarterly Board meeting was held at St. Faith's. The opening service of Holy Communion was taken by the Rector, assisted by the Rev. W. M. Nainby.

The visit of the Archbishop of Rupert's Land on October 17th was an outstanding event of the month. Reception of the Archbishop's sermon by means of radio from the Cathedral was good. We missed a few words, but the meaning and inspiration of the sermon came through clearly. We caught the vision of the larger family with whom we share our worship Sunday by Sunday. Thanks to Ted Cole, who installed the loud speaker in the church and operated the receiving set from the vestry.

The Children's Rally at the Cathedral, at which the Archbishop spoke, will long be remembered for teachers and children. Our Sunday School was out in force. We are grateful to all who helped in the transportation of the children to and from the Cathedral.

On October 31st, at our evening service we were glad to have as guest preacher the Rev. B. S. Prockter, of Macklin, Sask. It was a particular pleasure for the Rector, as it was a first meeting since days in college. 'Tempus fugit'!

At a meeting of Sunday School teachers during the month, we decided to re-organize the Sunday School and have all the children meet in the Parish Hall, instead of using the church. There will be difficulties, but we look for the co-operation of all. In any case, the spirit of adventure is present with the teachers, and that is a sign of good health. A further change was talked over, that of changing the time of Sunday School from 2.30 to 12.30. We welcome any comments from parents on this proposal.

Work in the church basement has been going on during the month and by the time this is in print, we hope that the floor will be finished. The carpenters will then be free to go ahead with the new room.

We do not often mention individuals in these notes, but we do say this month that we are glad to see Mrs. Bissell and Mrs. Field around again after recent illnesses. We also wish Mrs.

Miller, who is at present a patient in the Royal Alexandra Hospital, a speedy recovery.

The W. A. Bazaar will be held this year on November 19th, at 8.00 p.m.

### ST. MARY'S

THE REV. A. ELLIOTT.

Most of our church activities have started again after the summer holidays. This year, more than ever, it is felt each one must do his utmost to keep the church going and further the cause of Christianity.

The Sunday School opened Sept. 26. More teachers are needed, and anyone wishing to help in this vital work of the church will be gladly welcomed.

Our Harvest Festival was held on Oct. 3. The church was very prettily decorated by members of the W.A., with flowers, fruits and vegetables, and a good congregation was present.

The Monday following, Oct. 4, the Little Helpers, under the able leadership of their superintendent, Mrs. Cuff, held a Rally in the church hall, to which all the mothers were invited. Members of the W. A. assisted Mrs. Cuff with tea, and all spent a very pleasant afternoon.

A White Elephant sale and tea was sponsored by the W. A. in the church hall on Oct. 6. It was a decided success in every way, and we wish to thank all those who contributed to make it such.

Early in December a Bazaar is being planned, the exact date of which has not yet been fixed.

Christmas parcels for our boys in the Forces overseas have been sent, and our thanks go to Mrs. Croft for wrapping and mailing them. Other parcels, at a later date, are being sent to our boys in uniform who are still in Canada.

The evening group of the W. A. are holding a sale and tea on Nov. 3rd, for which Mrs. R. C. Marshall has kindly offered her home.

On Oct. 22nd members of St. Mary's A. Y. P. A., together with members of the Edmonton Diocesan Council, and friends, held a farewell party for Misses Kay and Marge Croft, who are leaving shortly to become members of the R.C.A.F. (W.D.). Kay and Marge have been faithful workers in the A. Y. P. A. during the past five years, both in Parish work and also on the Council. Kay served as secretary of the Council for four years, and later as President. Marge was secretary-treasurer of the "Octopus" staff. After an enjoyable evening of games and refreshments, Kay was presented with a past president's pin by Alec Messum, on behalf of the Edmonton Diocesan Council. Both girls were presented with gifts by Arthur Cooke, on behalf of those present. We wish Kay and Marge the best of luck in their worthy undertaking, and a speedy return.

### ST. MARK'S

THE REV. A. ELLIOTT.

The W. A.

A very successful Tea was held recently. The newly formed Juniors assisted in serving, and



# Religion and the War

## XI.—THE WAR AND SUNDAY

By Rev. Ebenezer Scott, M.A., B.D.

The "English Sunday," as it is often called in contrast to the "Continental Sunday," has travelled over the whole English-speaking world. It is a national, and imperial, and Anglo-Saxon, as well as a religious, institution. It has not the logical consistency of the Jewish Sabbath of the seventh day, or of the Puritan Sabbath of the first day, both of which are based on the Old Testament rather than on the New. Yet something of the Puritan atmosphere has always hung around the English Sunday. Most of us have something of the Puritan in our composition. The feeling persists that, though the festival of the Resurrection commemorates the most joyous event in the world's history, the whole day, from morning to night, claims a certain solemnity of meaning and gravity of observance.

An exception is to be found in our Roman Catholic fellow-subjects and fellow-Christians, who represent the "Continental Sunday" even in British countries. We gladly acknowledge that the Roman Catholics are right in throwing the main weight of Sunday worship on the morning hours. This does not necessarily mean the very early morning. The Protestant laziness which makes God wait for His due of worship until the evening, has its counterpart in the Catholic laziness, whether Roman or Anglican, which gets over all its religious duties at six o'clock in the morning, and then thinks no more about God at all. A prominent Evangelical dignitary of the English Church, in the days when early Communion was not so common with us as it is now, even defended the English custom of taking a long time in bed and a late breakfast on the Sunday morning, on the ground that it had been good both for the physical and the spiritual health of the English people. It had helped to keep them physically fit; and it had given a tone of restfulness and quiet to the whole day, which had been conducive to the spirit of worship, and had left their minds clear for the reception of its message. But he had no intention of excusing the indolent habit which has crept in even among our church-going people, of neglecting morning worship altogether. He wanted to see the churches full in the forenoon.

We are all agreed, whatever may be our type of churchmanship, that Sunday is primarily a day of worship. It may consequently be argued, and we often hear it said, that so long as the duty of worship has been performed, it does not matter much how the rest of the day is spent, provided all is healthy and innocent. Still, we have to take our British people as more than three hundred years at least of certain traditions of their Sunday has made them. Those who spend the day in golfing and boating and playing football and sitting in theatres and attending political and other meetings, are not the people who are going to fill our churches. Religious education, too, is more and more being placed in the forefront of our church life. We are not likely to recruit our Bible Classes on the Sunday football field; and when we are in need of Sunday School teachers the theatre and the dance hall are not the first places to which any man of common-sense will go on a Sunday afternoon to find them.



We recognize, of course, that on the actual field of war, Sunday cannot always be observed. Waterloo had to be fought on a Sunday. Every day is a red-letter day in war, and the letters are written in blood. But in the modern total war, where whole peoples are the armies, the question arises how far it is necessary to carry the Sunday of the battlefield into the life of the nation at home. To take an instance, is it essential for the Sunday morning to be the chief time for drill, and all kinds of military exercises with the Home Guards in England? Even the men enduring all the hardships and horrors of the actual fighting have the privilege (as it really is, though many of them might not think of it) of worshipping, whenever possible, at their church parades on Sundays, while those who may never be engaged in battle are, in effect, prohibited from worshipping God at all.

The Christian Sunday is not the Jewish Sabbath. It is not bound to every letter of the Fourth Commandment. The Lord's Day is a day, not of the letter, but of the spirit; and could that spirit have been embodied in fairer form than in our "English Sunday?" We must keep zealous guard over it. It is already among the serious casualties of the war. But its wounds are not yet fatal. We cannot give up our Sunday.

## Comments Original and Otherwise

### EVANGELIZE OR DIE

In a recent article in a Church paper the Bishop of Central New York writes:

"The definite grounds for complaint against this Quota System, by which the shares of dioceses and parishes in the Church's missionary program are generally computed today, boil down to four: 1. We have in most instances failed to balance our budgets by exclusive dependence on this plan. 2. It has centered our interest on "get the money raised" rather than on "get the job done." 3. The figure of the quota has become not a minimum but a maximum. Dioceses and parishes which meet it feel that they have fulfilled their whole missionary obligation. 4. The system has tended to promote parochialism of that particularly vicious type, "statistical rivalry." All of which makes increasingly evident the contention that it is we ourselves who need converting along missionary lines.

The missionary motive has two roots, one in the Bible, the other in the field. Matthew 28: 19-20 is the commission given by Christ to evangelize the world. The story of the Church's work now in hand constitutes the other reason for giving. The direction of the Lord is an absolute. The story of the work is a deeply appealing one. Whenever the command has been translated into conviction and wherever the story is told year after year with imagination and enthusiasm the Church's missionary program has not lacked adequate support."

The Bishop concludes his article as follows:

"The question we must face is whether an urgency exists today in the Episcopal Church to exalt outward-goingness above inward-savingness. Upon the answer depends our justification for being. 'Evangelize or die!'"

The concluding paragraph is specially ap-

plicable to the Church in Canada. We too must face the question whether or not we are exalting inward saving-ness above outward going-ness, why in forty years our overseas missionaries have decreased from fourteen to four.

### WITNESS OF PERSONAL FAITH

I find this comment in an English paper: "The Church Assembly agreed that the laity should help the bishops and clergy. Quite good; but how about the laity helping one another? The 70 or 80 per cent. of the people outside the pale of the organized Church will be but infinitesimally affected by help to the bishops and clergy, badly as that help is needed. Nothing short of witness of personal faith will avail the task. We are all, clergy and laity alike, a little ashamed to confess the faith of Christ crucified. It is much easier to talk about 'Towards a Christian Order' than to talk about 'Towards a Christ-like life.'"

They certainly have a way of facing facts in the Old Country. I wish we had more of that spirit in Canada.

### BEVERLY BAXTER TO BISHOPS AND ARCHDEACONS

Beverly Baxter is a Canadian-born member of the English House of Commons. For years he has been writing articles for Maclean's Magazine. In a September issue he calls attention to the several occasions where the hand of God has intervened in the war to save Great Britain from disaster. He concludes his article by asking what about England and her people as we enter this fifth year of the war?



There is no question about the implacable will to victory that inspires the nation, but he thinks there is one aspect of the national life which is worrying many minds.

On every hand, except among the Roman Catholics, there are complaints that the churches are poorly attended. The discipline of the Roman Catholic church keeps its people close to it. In the other churches, save perhaps the Welsh chapels, one feels that the spark of leadership is gone and that the people are turning away from religious observance in the new-found strength of self-reliance.

The British are naturally a religious people. But the truth remains that they do not look to the church for guidance as once they did. It may be the fault of the clergymen. Perhaps we need a new Wesley to take to the open road and carry the Cross to the people.

Instead of the Bishops and Archbishops making pronouncements on the economic conditions of the future, they should return to their tasks as priests and cease to be politicians.

They should preach from the pulpits what so many airmen, sailors, and soldiers believe—that we have not come through this war on our strength alone. God's hand has been in it. A purpose higher than that of men has guided the people in this dreadful war against the dark forces of night and confused the counsels of the enemy.

As we go into the fifth year it should be with a humble and a contrite heart.

Lest we forget. Lest we forget.

### PRAYER FOR OUR FIGHTING MEN

O Lord of air and land and sea,  
Guard Thou our sons who fight for Thee;  
Give them the courage to endure,  
And hearts whose aims are high and pure.  
O Lord of air and land and sea,  
Guard Thou our sons who fight for Thee.

Should pain and anguish come their way,  
Be Thou their Comforter and Stay;  
Enfold the dying to Thy breast,  
And grant them Thine eternal rest.  
O Lord of air and land and sea,  
Guard Thou our sons who fight for Thee.

Give us the faith that conquers pain  
And counts no sacrifice as vain,  
Which, late or soon, will win from Thee  
Man's righteous peace through victory.  
O Lord of air and land and sea,  
Guard Thou our sons who fight for Thee.

Amen.

Archdeacon Scott, Quebec.

"Almighty God, who didst offer Thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; sustain with Thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray Thee, the

pain of their bereavement, that knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that of the agony of the present hour there may arise a new and better world in which Thy will shall rule, to the honor of Thy Son our Saviour, Jesus Christ. Amen."

The Presiding Bishop of the  
American Church.

### THE SOCIAL ORDER AND EVANGELISM

In a recent article in a London Church paper Mr. D. R. Davies, author of *Down Peacock Feathers*, points out that the Archbishop of Canterbury in his book *Social Witness and Evangelism* stresses the importance of emphasizing the social implications of the Gospel as a means of getting into contact with the modern man; and quotes him as follows:

"Our social witness, apart from its own intrinsic value as a contribution to social welfare, is an indispensable introduction to effective evangelism on a wide scale or as directed to those who stand quite apart from the Church . . . Of course this must not be interpreted as a suggestion that it is a substitute for evangelism" (p. 9).

Then Mr. Davies asks:

"Is the Archbishop justified in assuming that social witness by the Church will favourably influence the outsider to the real truth of the Gospel? It is doubtful, to say the least. I believe that the assumption inadequately evaluates the secularised character of the modern man. It attributes to logic and reason powers which they do not possess. A dispassionate consideration of history lends little encouragement to the idea that the solving of stubborn social problems predisposes the world to listen to the Christian Gospel. The abysmal pride of man, especially modern man, will hardly be touched by any social activity of the Church. Recent events are a sufficient indication of this. The progressive Left, which welcomed the Archbishop's attitude on social problems, bared its fangs quickly enough when he defined the Christian challenge on marriage and sex. This, of course, does not effect the duty of the Church to do all in her power to realize social justice. But it does convey a serious warning not to entertain exaggerated hopes about it."

### THE PADRE'S HOUR

That is a method of giving religious instruction in the army that is serving an effective purpose. A correspondent in a Church paper tells of one case where the General Officer Commanding in an air-borne division sent out a letter to brigade commanders in his division directing that one hour each week



should be devoted to religious instruction "during training hours." He ordered that it be shown each week in the training programmes of all units. He suggested that the instruction should be carried out on a company basis, that the chaplains should explain the fundamental questions of religion and that the men should then have the opportunity of discussing the points and asking questions. This was an opportunity the men never had when the chaplain spoke from the pulpit.

All reports I have seen indicate that the plan is working very satisfactorily.

If it works well in the army there is no reason why it should not be found equally useful in civil life.

### REAL APOSTOLIC SUCCESSION

It is with much interest that I read the pages of *The Living Message*, published monthly by the W.A. It is practically the only source of information in regard to what is happening in our overseas missions in China, Japan and India. In a recent issue of the magazine there are very interesting reports of the work being done in the hospitals in Kangra and Palampur, both of which are Canadian institutions.

In addition to the reports of our own missionaries, there is a most interesting article on the expansion of the Church in India. It is the content of this article that suggested the title to this item, Real Apostolic Succession. In part it reads as follows:

"A striking picture of the power and potentialities of the Church in India today comes to us from the Diocese of Dornakal, whose bishop, the Rt. Rev. V. S. Azariah was the first native Indian to enter the Anglican episcopate. Here over 1,200 men and women are employed as Christian teachers, and a diocesan divinity school trains native clergy. But there is no payment for preaching, and no people are employed as paid agents to witness to their faith. Yet when the Bishop called for volunteers to go out for a Week of Witness, more than half the communicant membership of the Church came forward, though it meant leaving their work and giving up a week's wages, to give their testimony to what they had found in Christ. Over 11,000 Christians took part in the campaign, visiting more than a thousand villages. It was estimated that over 122,000 Moslems and Hindus heard the witness. During the week over 500 caste Hindus and 2,400 outcastes made up their minds to become Christians and over 7,000 people enrolled as enquirers. Though the Diocese of Dornakal is in many ways unique, its success is due to the fact that the Bishop and his helpers are putting into practice the principles of Church building in which the Apostles led the way.

The Church is the centre of every activity in the diocese. The methods of work are Indian, not foreign. The Church must be literate, consequently the school in every village is the foundation of the work. Teaching must be a continuous process that continues, after Con-

firmation, through life. The Bible is the textbook of instruction. The Church must have a complete ministry of the Word and Sacraments. To provide this, village clergy must be trained in the villages. They must belong to the villages and after ordination live as closely in touch with the people as before. They and the teachers must be brought to a central place for refresher courses at regular intervals. The wives of clergy and teachers must be trained to lead in women's work, and they too must have refresher courses. All clergy and teachers are given a simple medical course and equipped with a medicine box for use in the village. Every learner is a teacher to some one else. This plan is worked out through all the Church's activities.

These principles are far reaching. Where they are applied, the Church in India will undoubtedly go forward. And now with the great issues facing India after, if not during the war, India needs the Church, and Indian Christians, facing the difficult days that lie ahead, need deep faith and wise leadership. They need all that we can give of service and fellowship in prayer and thought."

It is worth while to emphasize the fact that when volunteers were called for by the Bishop to go out for a Week of Witness more than one half of the communicant membership of the Church came forward, though it meant leaving their work and giving up a week's wages. What an example for the churches at home! I would like also to call attention to another statement in that article. "There is no payment for preaching . . . Village clergy must be trained in the villages, and after ordination live as closely in touch with the people as before." If that means that men after ordination are to continue in their usual occupation, it will involve a radical change in the method of Church ministration. If the method succeeds it may have far-reaching consequences, for unquestionably, at present, the effectiveness of our work is much hindered by the fact that all such activity is looked upon as the parson's job. That is what he is paid to do. There is one thing absolutely certain, the world will never be won for Christ on that basis of operation. The spread of Christianity is the responsibility of every individual Christian. There is something lacking in the discipleship of every Christian who ignores that fact.

Bishop Azariah is a man who has already given evidence that he is not content to jog along the well-worn path. He is a man with a forward view, and is not afraid to try new methods, if by that means more souls can be won for the Master.

(Turn to the Second Column on page 17)

### REGRETS

The Editor is sorry that in the last issue he did not give credit to Rev. J. Meakin for the page entitled "A Little Glimpse of Sky".



# The Consecration of the Bishop of Calgary



At the consecration and enthronement of Harry Richard Ragg to be the Bishop of Calgary, by the Archbishop of Rupert's Land, there were also present and taking part in the ceremony (front row left): J. C. Farthing, formerly Bishop of Montreal; W. T. T. Hallam, Bishop of Saskatoon; W. W. H. Thomas, Bishop of Brandon; Sir Francis C. C. Heathcote, Bishop of New Westminster; W. F. Barfoot, Bishop of Edmonton; (back row): E. H. Knowles, Bishop of Qu'Appelle; H. D. Martin, Bishop of Saskatchewan, and H. H. Daniels, Bishop of Montana. The Archbishop is in the centre of the front row and the new bishop to his right.

## ROCHESTER DIOCESAN FELLOWSHIP OF ST. ANDREW "FORGOTTEN RESPONSIBILITY OF WITNESSING"

The Bishop of Rochester, Dr. C. M. Chavasse, has launched a Rochester Diocesan Fellowship of St. Andrew, "to evangelize West Kent by enrolling and training the laity to fulfill their forgotten responsibility of witnessing to Christ as their Lord and Saviour." In a letter to his diocese, referring to the new Fellowship, the Bishop writes:

"I pen this letter with a sense of deep responsibility, and with the prayer that, in after-years, it may be seen to date the beginning (according to human reckoning) of a mighty movement of the Holy Spirit and of spiritual revival throughout the diocese. . . . Our Lord's novel and enterprising use of Parables rebukes our old-fashioned evangelistic methods—so respectable by long usage, but with whisks on them and with no appeal for the ninety per cent. outside the fold of the Church. . . . The increasing tendency of the past century to specialization (which has so disastrously disintegrated education) has banefully influenced the Church to leave evangelization to experts—the ordained clergy. We have forgotten that witnessing to Christ is the first responsibility of the laity also, for which they were commissioned and empowered at Confirmation.

"Rochester Cathedral was dedicated to St. Andrew until the Reformation, and St. Andrew's Cross still forms the coat of arms of the diocese. A fellowship of St. Andrew stands, therefore, for a united diocesan effort, in which no separate parish, no single individual, trying to fulfill the Master's command to preach the Gospel, shall feel impotent through loneliness."

## THE QUEBEC SYNOD

Two of the most valuable discussions at Synod rose out of the consideration of our relationship to other Churches—a matter in which our Bishop gave wise leadership in his charge. All points of view on this subject received a fair hearing at Synod, and all shades of opinion were ably represented. There seemed to be unanimous agreement that on any occasion when we consider uniting with other Christian bodies in worship the whole matter should be referred to the Bishop for his approval or refusal. No one wishes to jeopardize our Catholic heritage by thoughtless and meaningless experiments in what we might call "getting-together with brother Protestants", or in empty boasts that "we are all in agreement about the important things."

On the other hand, as our Bishop pointed out, "Anglicans and United Churchmen, and other Churches too, must come into closer relations if they are to give maximum service to the Dominion of Canada". "We in the old Church must learn to be less rigid in the application of our Church order, and to adopt a less exclusive attitude than we have sometimes done."

Quebec Diocesan Gazette.

## SHORTAGE OF CLERGY

Even the City of Rome feels the need of more priests. Twelve of Rome's 600 priests died last year and only six were ordained. Sadly the Bishop of the Eternal City ordered several of the 400 city churches to close their doors hoping that this drastic act would relieve the shortage. Time.



# NOVEMBER



1. All Saints' Day.

7. TWENTIETH SUNDAY AFTER TRINITY.

11. Martin, Bishop of Tours, circ. 397.

14. TWENTY-FIRST SUNDAY AFTER TRINITY.

17. Hugh, Bishop of Lincoln, 1200.

18. Hilda, Abbess, 680.

20. Edmund, King and Martyr, 870.

21. SUNDAY NEXT BEFORE ADVENT.

22. Cecilia, Virgin and Martyr, third century.

23. Clement, Bishop of Rome, Martyr, circ. 100.

25. Catherine, Virgin and Martyr, fourth century.

28. FIRST SUNDAY IN ADVENT.

30. Saint Andrew, Apostle and Martyr.

the first writer to mention S. Cecilia. It is difficult to assign to her a true date or place, and no authentic history of her life and death is forthcoming. By means of various legends, S. Cecilia's name has come to be connected with sacred music. It is said that her original tomb in the catacombs of Rome has been discovered. Her name is found in the Canon of the Roman Mass.

Nov. 23. Clement I., Bishop of Rome and Martyr, the Apostolic Father whose extant Epistle was probably written A.D. 95-7; and by tradition is identified with the "fellow laborer" of St. Paul, "whose name is in the book of life" (Philippians iv. 3). It is quite doubtful if he was a martyr, the tradition that he was being very late, about A.D. 400.

## RESOLUTION PASSED AT THE JUBILEE SESSION OF THE GENERAL SYNOD IN REFERENCE TO VOLUNTARY WORKERS IN RELIGIOUS EDUCATION.

"That this General Synod place on record our appreciation of the work done by voluntary workers in the field of Religious Education, the Sunday School Teachers, the Van Workers, Sunday School by Post workers, the Bishop's Messengers, and all others who devote themselves so faithfully and generously to the work of instructing and training the children and young people of our Church."

## Some Saints of the Month

Nov. 11. Martin, Bishop and Confessor. He was bishop of Tours, and took a prominent part in the evangelization of Gaul. In early life he was a soldier: his gift of half his military cloak to a beggar outside the walls of Amiens, whilst still a catechumen, forms a pleasing incident in his life. In consequence of this act of charity, he is said to have received a vision of our Lord clad in the half-cloak, and to have heard His words, "Martin, yet a catechumen, hath covered Me with his garment." After his consecration to the See of Tours, like St. Boniface, he cut down a sacred tree in order to assure the peasants of the truth of Christianity. November 11 is the date of his burial: whilst a few years later, St. Britius, his successor, built a chapel over his tomb.

Nov. 18. Hilda (St.), Virgin (7th cent.). The famous first Abbess of Whitby in Yorkshire, over which foundation she was placed by St. Aidan. She was a Princess of Northumbria, was baptized by St. Paulinus, and was one of the most remarkable and influential women of her time, not only in the Church but in public affairs. Her advice was sought by statesmen and rulers. She died in A.D. 680, and her relics were translated to Glastonbury Abbey.

Nov. 22. Cecilia, Virgin and Martyr. Venantius Fortunatus, who died c. A.D. 600, is



*Saint Martin of Tours*



# Spiritual Sins

E. R. James

*The unclean spirit . . . saith: I will return into my house. St. Matthew 12:44.*

The Pure One utters this parable. Can you not hear the note of horror and disgust in His voice as He takes upon His lips the words:—"The unclean spirit". There is truly a gulf between the Pure One and the unclean.

This is one of the least known of the parables, yet most modern in its psychological truth. The Lord describes in startling language the progressive, gradual ruin of a human personality. He knows what is in man and "needed not that any should testify of man". He tells us that evil habit had left the man, how we know not. He is now a respectable person. There are hopes for him. But the door is open; the house is empty. One day the evil spirit returns with seven spirits more wicked than himself and they enter in and the last state of that man is worse than the first.

Very probably our Lord was speaking of the Jewish nation primarily. They had been carried into Babylon because of their idolatry. The fires of exile had burned it out. The material idol was hateful to the Jew. Every devout Jew believed in the one living God, Jehovah. This was God's special gift to the Jews. God intended that they should pass it on to the Gentile people. They kept it to themselves. Instead of idolatry they cultivated the more terrible spiritual sins of hatred, hypocrisy and pride. They were sure they were God's people and would inherit the Kingdom of God. These spiritual sins blinded their eyes. Naturally when the Only Begotten Son came unto them they received Him not. Perhaps the saddest words the Beloved Disciple had to write in his old age after the destruction of the Holy City were:—"He came unto his own and they received him not". They hated Him. They could not see any beauty in Him. They crucified Him.

Let us remember that evil is a parasite. It comes from without a man. It has the strange faculty of entering into the human soul and heart. Every man knows that in some mysterious way evil will grip his mind and in time will become his master, if allowed to continue. The man's will, his very personality becomes evil. Evil looks through his face.

"HE FINDETH IT EMPTY, SWEEPED, AND GARNISHED". Nature abhors a vacuum. The spiritual world hates it also. The man cannot remain neutral. He must either get better or worse. Our Lord teaches a fundamental truth: the importance of man in God's sight. God made man in His own image that man may become like God. Man is not intended to become a beast.

"I WILL RETURN INTO MY HOUSE",

cries the evil spirit. It is his house. He does not ask permission to enter. The Lord Jesus—the God-Man—also stands at the door and awaits your permission to enter. He will not enter without your invitation. Here are His own words:—"Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me". This is the outstanding glory of the Christian religion that God respects human personality. He will not force Himself into your heart. When you open the door, the Incarnate One—born of human mother—enters. He knows everything. He only asks that you desire to be like Him. Then slowly, gradually He will transform your character. Men will see how lovely and beautiful God is. The most tremendous power in this world is pure, unadulterated goodness.

There is a beautiful statue of the Christ in a Spanish Church. When you stand before it you are not attracted. The verger whispers: "You cannot see its beauty till you kneel and look upwards". A parable for the thoughtful man. When you kneel in humble repentance before the Christ, the risen, glorified Son of God, something of His beauty will pass into you. Not for your own glory. Your face will shine, but, like Moses of old, you will not know it. The Lord wishes that your soul may be filled through and through with His beauty that others may see something of His loveliness through you. "I am the beautiful Shepherd" as Archbishop Temple reminds us. "Thanks be unto Thee, O lord".

THINE EYES SHALL SEE THE KING IN HIS BEAUTY.

## CHINESE FAMILY LIFE

The real story of the Chinese, indeed, is the story of a people who, with all their faults, have founded their life on basic goodness, the goodness which comes from sowing the roots of national life deep in family devotion.

Some of us may have been at times inclined to smile at the quaint stories we have heard so often about the ancestor-worship of the Chinese, but, however simple and crude that aspect of religion may seem, it is based on the love of parent for child and child for parent.

This has been the tower of strength which has sustained China through 5000 years of history. Through conquest, plague, famine, the story has been the same, the triumph of the Family, and the return of the Family to its own ancestral home when the waves of misfortune have passed over.

(The Children's Newspaper)



# THE JUBILEE OF THE GENERAL



*This photograph was taken during the day when the Pension fund was under discussion in joint session.*

The General Synod, assembled for its meetings in the handsome oak panelled dining hall of Trinity College, Toronto, was a scene to delight the eye. At the far end of Strachan Hall, back of the long table and against a background of tapestry hangings, were seated the bishops of the Upper House. The sunlight from tall side windows made richer the already rich and varied shades of purple in their cassocks. The Primate, as Chairman, with his red convocation gown over the purple added a brilliant dash of colour in the centre of the more sombre shades. Delegates of the Lower House seated in rows lengthwise of the Hall faced a centre aisle. Their dull greys were relieved by a great variety of colourful hoods representing many alma maters.

The whole scene was one of dignity and beauty befitting the great occasion for which

this fifteenth session of the General Synod was convened.

The forward-looking spirit of this Synod might be summed up in the following quotation from the General Substantive Resolution proposed by the Archbishop of Rupert's Land:

"... this General Synod makes solemn declaration that it approves a Programme of Advance: ,

And to this end:

- A. Calls upon our Bishops and Clergy to lead in this endeavour, Diocese by Diocese, Parish by Parish;
- B. Calls our people to a deepening of their spiritual lives and a dedication of themselves anew at this time to the strengthening and extension of the work of our Church;



# SYNOD CALLS FOR ADVANCE



*...s the Primate, Bishops and Officers at the end of the room and some of the Diocesan Representatives.*

- C. Calls upon our Departments (of the Church) so to organize their work that this can be accomplished; and
- D. Undertakes now by this definite resolution to meet these needs and 'buy up' this 'unique opportunity today' for Christ and His Church by the raising of more money through the Apportionments, Diocese by Diocese, year by year, until such time as this Programme of Advance be completely fulfilled."

## **The First Item in the Programme of Advance**

Much has been said throughout the Church in recent years regarding the meagre stipends of some of our married Western clergy—men in parishes where the distances to be travelled were so great and the road conditions so difficult that transportation costs were out of all

proportion to their small incomes. The result was worry and discouragement for the man whose mind should have been free of such things if he were to shepherd effectively his scattered flock.

The first item of Advance records the determination that this injustice to the clergy in the five dioceses: Qu'Appelle, Saskatoon, Saskatchewan, Keewatin and Moosonee, shall cease beginning January 1, 1944. The minimum stipend for these married clergy is to be no longer \$1,000 a year as it has been in the past year or two, but \$1,200 a year. This necessitates an addition to the budget of the whole Church of \$24,247, but surely an addition of twice that amount would not be unreasonable if it would relieve a situation which has been such a blot on the good name of the Church of England in Canada. The other Western



Dioceses have already attained this minimum for their clergy.

### Items Approved in the Programme for Advance

1. Department of Missions
  - A. An increase of the minimum stipend of married clergy in missionary dioceses. It had been agreed in 1942 that such increase "to a really reasonable figure should be a first consideration". It was now approved that the minimum be increased to \$1,200 at a cost of \$24,247
  - B. Increased provision for the Boys' High School, Kangra, India, demanded by war conditions ..... 3,700
  - C. Toward replacement of the Maple Leaf Hospital, Kangra, India ..... 5,000
  - D. For additional provision for missionary clergy in the Mackenzie River Valley ..... 3,500
  - E. For the hospital work of the Columbia Coast Mission on the British Columbia Coast ..... 2,000
  - F. For the special needs in the work among Canadian-born Japanese in British Columbia ..... 1,200
  - G. Toward the replacement of the Indian residential school at Carcross—destroyed by fire..... 5,000
2. Department of Religious Education
 

To enable a start to be made on the Advance Programme of the Department of Religious Education, namely, leadership in boys' work and young people's work, and giving effect to the Department's field policy ..... 3,000
3. Department of Christian Social Service
 

For the first step toward the achievement of a post-war policy of the Department of Christian Social Service, namely, field work, Port Chaplaincy, Bulletins, Inter-Church co-operative efforts..... 2,000

Total required ..... \$49,647

Item No. 5, Carcross Indian School, shows the first of four annual payments which will make possible the temporary replacement of this school which was destroyed by fire in 1939, and which, housed in makeshift quarters, was closed last June because of the unsuitability of the buildings. The replacement of this school will mean that the Indians in this area are held for the Church to which they have given their loyalty rather than being abandoned to a non-Protestant body.

Item "C", Kangra Hospital. This also is one of four annual payments toward the new and urgently needed Maple Leaf Hospital in Kangra, India, to be built as soon as feasible after the war ceases. The Bishop of Lahore, in whose diocese our mission is located, writes in this connection: "It is impossible to ex-

aggerate the urgent need for the new hospital. Wonderful work has been done in the old one, but it is entirely inadequate for the needs of Kangra."

This forward movement in the Canadian and overseas missionary districts depends not only on increased financial resources, but on a greatly increased number of recruits being enlisted and trained ready to go into the field at the earliest possible moment.

The following resolution was passed at the General Synod:

"... we assure the M.S.C.C. of the support of the whole Church in its intensified efforts to win recruits for the Mission Field who may be so trained that they will be ready when the opportunity for service arises."

The Key Words of the report of the Apportionments Committee given by its Chairman, the Archbishop of Rupert's Land, were **Good-will and Consultation**. Nothing could be done to increase apportionments to meet this Programme of Advance without first consulting the twenty-seven dioceses and nothing would be done to mar their good-will. The items listed have been approved by the General Synod but they will only become effective when each Diocese has agreed to raise its share of the additional amount needed. It therefore depends on the diocesan response as to how far this Programme of Advance can be carried through.

Diocese by Diocese, Parish by Parish, Person by Person—this is a time of testing! We must follow the lead given at the General Synod. We must support this Programme of Advance. We dare not fail in this day of 'unique opportunity'. Failure means retrogression; retrogression means death. Success means new and glorious life streaming through our Church in Canada making it an instrument of power in the hands of God.

A lantern slide of this picture of General Synod in session is ready, 35c. each.

## TWO IMPORTANT PAMPHLETS

How Your Child Learns About God (8 pages) and The Art of Religious Education in the Home (12 pages). These are printed in colours and are most suitable for distribution by the clergy. They will be found a great help to parents of young children.....\$3.50 per 100

## THOUGHTS FOR THE THOUGHTFUL

"No man is a better merchant than he that lays out his time upon God, and his money upon the poor."  
—Jeremy Taylor.



# Home Horizons

By Charity Mauger

A sudden illness so reduces life to the minimum fundamentals that it is like a nose-dive out of the clouds. One day we each walk the earth with aim and purpose; the next one is helpless and inert. The small details of the individual ordered life are of great importance one day; the next it is much better for all concerned if these assume small significance. The things which were so much a part of us one day seem to belong acceptably to someone else the next. The joints and hinges of daily life that we thought required our individual brand of lubrication seem quite well-oiled without us.

But the beautiful world out of doors, that we hadn't time to enjoy in the busy day, becomes very dear and lovely as we lie and look out at it. We suddenly know that in common with all the billions of our own time, and the past, we want to stay longer. Those others, too, felt there was reason for staying, much to do, and no doubt resolved that if strength returned it would be used to better purpose.

The offerings of sympathy, by word, and delectable kind, bring a feeling of amazement, and a strange pleasure that is bolstering. One cannot have become an entire nonentity to receive such things; and to be again an individual, equipped for at least some tiny part in the daily round, becomes a prayerful desire.

\* \* \*

## "THEN THANK THE LORD, O THANK THE LORD"

By the time this is read the crops will be harvested, and cellars and roothouses will be far better stocked than we had dared to hope in May and June. Vegetables, cooked and raw, a little meat or fish each day, whole grains in bread, porridge and puddings, eggs and milk, tomatoes or oranges will actually provide adequate nourishment as a daily diet. There are few of us who cannot provide these foods for their families, and at least a little fruit and jam for luxury. So let us face the winter with thankful hearts and high courage.

And who knows how soon now Italian fruits and olive oils will be on the market

again. How filled with joy thousands of Italians on this continent must be today, the day on which their homeland has publicly ceased hostilities.

\* \* \*

## SPARE THE ROD

## VS. SELF EXPRESSION

We have been having a discussion on discipline, the need of it or the lack of it for the young. It is a fruitful subject, one on which the majority of people have an opinion to offer. But when one comes to conclusions it's a difficult matter.

The subject was brought to our special attention by a number of acts in quick succession in our own community; acts which could not fail to arouse indignant anger. And, personally at least, there was the feeling that failure in punishment would most certainly be an incentive for future depravities. Twice in one week each electric light bulb along the "town line", more than a mile in length, had been shattered. Our neighbour-over-the-way went out to the field adjoining her house to find boys swarming over her apple trees, picking apples not yet matured, biting them and then throwing them away in disgust. She arrived before they had reached the kitchen garden. They admitted they were city boys,

sons of summer cottagers. A day or two later another friend, whose beautiful summer home is surrounded with the results of her own industry and horticultural knowledge, came home after an absence of a few hours to find a perfect plum tree, within a few feet of her house door, broken and stripped of its unripe fruit, while a melon patch on the lawn was also ruined.

In the first instance the authorities would probably say it would be impossible to discover the offenders. In the second case, our neighbour talked to the boys wisely and kindly, but instead of feeling that the parents had been most lax in home training, she was sure the parents would be horrified did they but know what had been done by their sons. Our friend whose beautiful tree was





very dear to her, felt she must find the boys (they had been seen and recognized as local talent this time), try to make them see the wrong they had done, then get them interested in the pleasure of production, and finish by giving them a plum tree of their own. Interesting, admirable, and constructive—provided the first part of the treatment was thoroughly carried out, and impressed, before the second was begun.

Two articles in a recent *Atlantic Monthly*, one by a man connected with boys' reform schools in California, the other a woman who had taught for twenty years in schools in slum sections of cities in the eastern part of the United States, both strove to prove that without discipline, or the right to administer discipline at the discretion of those in control, teachers were powerless. They contend that discipline is respected by the recipient. Discipline in these instances may not always mean the strap, but it means that the strap is within the realm of possibility and the power of the teacher. One suggestion was that it should only be administered with the school principal, the parent and the police present, thus preventing the venting of uncontrollable brutal rage of any one individual on someone in his power.

Children are growing up in a frightful atmosphere of battle, murder and sudden death. Surely the right sort of discipline is needed as never before for every individual, from the cradle to the grave.

\* \* \*

A great many people who, apparently, are too indifferent to politics, or 'too proud to touch such a dirty game' to exercise their democratic right are due for rude enlightenment of the result of such a course, if it is pursued much longer. The idea that Democracy is divided into two parts, one Grits and the other Tories, the one respectable and the other the opposite, according to individual thinking—or non-thinking—is just about played out. Instead of concluding that anything else must be chaos and communism—surprisingly few people fear fascism in the hands of English-speaking dictators—and inevitable ruin, it would be wiser and more helpful to give some intelligent consideration to a situation which is logical in many respects. The gross exaggeration of the press regarding the platform and claims of the C.C.F., the general ignorance concerning the new Labour-Progressive party, all demand sane judgement, and determined action, in order to avoid extremes in the swinging pendulum of public opinion. Canada is growing up rapidly, has already outgrown some of the clinging characteristics, and need not be thought disloyal for exchanging these for sturdy comradeship (touched with respectful reverence), and for charting a course towards national greatness. We need many qualities for our future guidance, and surely ignorance and fear should be overcome.

\* \* \*

### "THORN-APPLE TREE"

When the "Thorn-apple Tree" was published in October of last year it was at once acclaimed. It was a tale of the first Scotch settlers of the Glangarry district, written by one of their own descendants, Grace MacLennan Grant, now Mrs. Campbell, and to many of the reviewers and commentators it seemed to be a call to the blood and to the unchanging and unswerving loyalties of the Scots. Not having any of the blood, although admiring many of the pronounced characteristics of the race, it seemed that the book might not make the right appeal, so no effort was made to get a copy. Now, so luckily for us, a copy has been sent us, and is already a treasured possession.

True "Thorn-apple Tree" is thoroughly Scotch, although not aggressively so, and far more important, it is a picture of one small section of Canadian pioneer life. Just as "Maria Chapdelaine" portrayed a French-Canadian settlement, although that impression came from the quick and receptive brain of an outsider, so has Mrs. Campbell, from her collection of material of four generations on the same soil, made her picture. And the feature which most delighted Bridget and me as we read the story, was the delicacy, the charm and the beauty which was a part of this pioneer life. Far too often is pioneer life given nothing but drabness and depressing greyneess of tone.

We would be much the better for many more books of the type of "Thorn-apple Tree", each a faithful picture of life in some small section of Canada at some phase of its development. Louis Arthur Cunningham has done something of the sort for Saint John, and there may be other Canadian novels which have not caught the public imagination as has Mrs. Campbell's.

By the way thorn-apple in New Brunswick is thorn-plum, or, more generally, haws.

\* \* \*

### CANADIAN MALVERN RESOLVES WELL

Last evening we heard on the radio a woman giving in a fifteen minute talk as much as she could pack in—that is, not a second wasted, but every word clear and to the point—of the Canadian Malvern Conference, held in Trinity College, Toronto, the first three days of September. We were impressed with the breadth of the subject matter, and the direct and concrete resolutions concerning the basic principles of a life that would be worth living by each and everyone in our country. The resolutions stood for a Canada in which all had equal rights as citizens, no matter whether French or Jew or foreign born, and demanded sanctuary for any refugees who could reach this country. And these were not the unconsidered decisions of an irresponsible group, but one which included bishops, priests and deacons, and representatives of laymen of every section of society.



This beginning stirs us to a hope that the movement may spread and become a force to be reckoned with. Youth is taking part, always a hopeful sign, and men and women are working together. Indeed the Conference went on record as advocating the right of church women to attend Synod as voting delegates. Let us hope that before this appears the General Synod will have taken some steps towards such an arrangement.

\* \* \*

### OUR LANGUAGE

Mr. Churchill's advocacy of Basic English in his address at Harvard University when he received an honorary LL.D. will no doubt give an impetus to an idea which has been mooted for some years. It would undoubtedly go a long way towards allaying suspicion, and kindred troubles that arise between different tongues, and promote that intercourse which does so much to break barriers and reveal common characteristics of the human race.

In a secondary degree basic English might simplify and dignify our own version of our mother tongue. It is not the use of big or strange words that makes the least learned among us realize that the Bible, or Shakespeare, or Mr. Churchill, have a power to grip and to move us deeply. We cannot hope to be equally successful in our selection but we can study these models to great advantage.

### A BOOK TO BUY



Only books are reviewed in this column which are recommended by one of the editors and which cost one dollar or less.

The books recommended will be available at the Book Room, 604 Jarvis Street, Toronto.

F. W. Dillstone,  
C. R. Feilding,

Editors.

"Christianity, Politics and Power": by Gerhard Leibholz (with an introduction by Leonard Hodgson)—Christian News-Letter Books: Price 45c. The Sheldon Press, 1942. (Canadian Agents—The Church Book Room, 604 Jarvis Street, Toronto.)

This is an unusually good book. The author is a German exile, a Lutheran, and—as the introduction points out—"a distinguished scholar . . . whose studies lay in the field of jurisprudence and political science". He is well equipped for his task, that of examining the relation between Christianity and politics.

He begins with the Church which is "God's instrument to save mankind", which "bears witness to the heavenly Kingdom on earth in the form of a society which is different from all other existing societies, in that it is not

based upon the common consent of its members", "founded by a divine act". Such a Church must be concerned with politics, and with "the basis on which the State rests and with the doctrine which determines its essential character." There are actions of the State which are not political (as when it carries on business like a private enterprise), and there are political actions apart from the State (as when other organizations act in politics). But many non-political doctrines become political when the attempt is made to influence the State through them (as in the case of Nazi theories of race or Marxist theories of economics).

Dr. Leibholz believes that "power is a vital element in the State". But he does not regard this power as necessarily evil: he is convinced that such power may be creative, if directed aright. Here the Church comes on the scene, for "Christendom implies practical politics". Dr. Leibholz takes issue with those who deny that the Church ought to interfere with politics; and he shows how, in Lutheranism, this separation of the Church from politics has led to the immoral cult of power for its own sake which is so prominent in Nazi Germany. He does not feel that Luther can be held responsible for this development, however.

The Church must be totalitarian, in the sense that all life must be subject ultimately to the Christian rule. But the nature of Christianity prevents it from aiming at a tyranny like that of the secular totalitarian powers. For one thing, Christianity develops the most realistic political outlook ("strange as it may seem, secular politicians are often lacking in true political realism"). Christian power in politics would be a power limited, directed, and made responsible.

Against the Christian doctrine, rises the new secular "totalitarianism", the result of the progressive "de-christianizing" of our Western society. This is the deeper struggle which lies behind the present conflict. Neither the destruction of dictatorship, nor the revival of Liberalism, nor the spread of Democracy, can, by themselves, solve our problems. The issue is really between Paganism and Christianity. Faced with this fact, Dr. Leibholz believes that the most urgent tasks of the Church today are (1) to secure a more Christian education ("there is no choice but between a Christian or pagan education"); (2) to aim at a more Christian social order; and (3) to realize that religious issues are deeply bound up with the whole question of the relation between nations, and the prospect of international peace and order.

W. L. S.

### BAPTISMAL SHELLS

We have recently received a new shipment of Baptismal shells. Some are silver in a case, some mother-of-pearl with sterling handles and some shell with handle. Prices are from \$7.50 to \$17.50.



# One Hundred Years Ago

## S.P.G. Appointments

The Rev. Ernest Hawkins, Sec. of S.P.G. to the Bishop of Montreal, 79 Pall Mall, London, Nov. 18th, 1843. My Lord, it will, I apprehend, be my painful duty more frequently to express the Society's inability to accede to your Lordship's wishes in respect of money grants than has been necessary for my predecessors. The Society is unable to allot a stipend to the Rev. F. Lundy for the charge of St. Martin's . . . but approves of transfer of £100 to the purpose of building a Parsonage House for the Rev. W. Anderson (of Sorel) . . . and adopts the Rev. Geo. Slack (of Granby) and the Rev. F. S. Neve (of Clarendon).—(Que. Dioc. Archives S.P.G. Letters).

**Theological Education—Three Rivers and Chambly**—The Prov. Legislature are now in session and there is a good prospect of obtaining a Charter for Lennoxville College. Four students are preparing themselves under the Rev. S. S. Wood at Three Rivers . . . they have £50 a year each from the S.P.G. annual grant of £300 for theological students. A fifth, Driffild Stevens, is with Mr. Braithwaite at Chambly. Mr. Rollit is the other new student. 28th Oct., 1843.—(S.P.G. Letters).

**Cookshire** — Mr. Taylor of Eaton returned from Saratoga Springs with amendment of health. Mr. King of Bury bestowed a service every Sunday at Eaton during his absence. Mr. Taylor is not likely to be equal to his duties. I hope I can provide for him a curate. Bishop to S.P.G. 28th Oct., 1843.—(S.P.G. Letters).

**Valcartier, Que.**—Mr. E. C. Parkin is acting lay-reader at the three stations of the Rev. H. D. Sewell (now in England, upon sick leave) and is pursuing his theological studies.—10 Nov., /43.

**Brome**—A vacant mission (Mr. Cusack, late occupant, is now here on his way home) will be provided for by my ordaining for it Mr. Jos. Scott, a married man, a classical teacher of Montreal, latterly connected with McGill College, an Englishman who has lived in U.S.A.

**Leeds, C.E.**—The Rev. J. L. Alexander of Leeds and the Rev. J. Flanagan of Binbrook in U.C., have exchanged missions.—(Bishop to S.P.G., 10 Nov., 1843).

**Lachine C. E.**—St. Stephen's Church, erected many years ago by the Rev. B. B. Stevens, who lies buried on the spot, was consecrated 9 October, 1843, as well as the burying ground by the Bishop of Montreal. Since the small congregation have enjoyed the advantage of a resident pastor, the Rev. W. Bond, they have made efforts to improve the interior and enclose the grounds.

**Beauharnois Canal**—The S.P.C.K. made grants to churches—St. Armand, Waterloo, Granby and Lower Durham, amounting to £100. Also books to the Rev. W. Brethour for the use of the labourers at the Beauharnois Canal. 4 Oct., 1843.

(Quebec S.P.C.K. Letters).

**Spoliation of King's College, Toronto.**—The Bishop submitted to the Legislature a petition against the proposed Bill to provide for the separate exercise of Collegiate and University Functions . . . because the Bill creates a Board of Control, composed of dissenters and others, to supervise studies of Divinity students of the Church of England; also because the Bill deprives the University of an endowment which is the gift of the Crown, thus touching the sacredness of the right of property. (The Church, 10 Nov., 1843).

**Ottawa**—On 8 Oct., 1843 the Bishop of Toronto consecrated Christ's Church, Bytown, the Rev. S. S. Strong in charge, and confirmed 50. On 9 October, the Bishop proceeded to the Township of March to consecrate a new church lately erected there. "The Church."

**Indian Missions C.W.**—At Muncey Town on the River Thames the Indians are much improved under the able management of the Rev. Richard Flood of Delaware. The Rev. A. Pyne of Sarnia has made visits to the Indians of River Sable who were anxious to have a clergyman and schoolmaster. Through the kind interference of the Diocesan Church Society I have been able to place a schoolmaster among them. The chiefs and people exhibit so much good sense . . . that it is a pleasure to show them a favour.—From the Charge of Bishop of Toronto, (S.P.G. Report, 1844).

**Walpole Island Indians**—The Gov. Gen. approves of the removal of Mr. Colman from Walpole Isle and the appointment of Rev. Mr. Carey in his stead. (R. W. Rawson, Chief Secretary, Kingston, to S. P. Jarvis, 4 Oct., 1843).

Rev. R. Flood of Camden reported his visit to the Island on 11th Nov., 1843.

**Manitowaug Island.**—The Church Mission is prosperous, the Indians having acquired more correct ideas concerning marriage, a disposition to raise the condition of their women, to have children educated like whites, to abjure idolatry, their prophets and the medicine-bag, and also have acquired sense of the sinfulness of murder, drunkenness, implacable enmity and revenge . . . there is an excellent school of industry at the Mohawk village on Grand River. (S.P.G. Report, 1844).

The Rev. F. A. D'Meara, of Mahneetooahneng, reported his activities to the Bishop of Toronto on 19th Dec., 1843. (Strachan Papers).



## THE RELIGION AND LIFE BADGE FOR SCOUTS OF ANGLICAN TROOPS

by

Rev. Blake M. Wood, B.A., L.Th.,

Chairman Joint Committee on Work Amongst  
Teen-Age Boys

Our Committee has secured the approval of the Dominion Boy Scout Association for Anglican Scoutmasters to award a new badge. The "Religion and Life" badge is calculated to emphasize the importance of the Scout's religious duty as contained in the first part of the promise he makes before being invested. Full particulars will be found in the "Manual on Scouting in the Church of England in Canada for Chaplains and Leaders" shortly to be published. Meantime the requirements for the badge are given here for the information of the clergy. At least eight of them must be fulfilled. Numbers 1, 3, 4, 5, 6 and 8 should be obligatory.

1. Serve in the Church, Sunday School, or in some definite organization of the Church in some capacity requiring regular service and show satisfactory attendance at Church services.

2. Demonstrate general knowledge of how the Anglican Communion and the world brotherhood of Scouting help to promote better feeling of good-will and mutual respect among all nations and races.

3. Pass an examination on a Scripture study course conducted by his Church, Church School, or similar organization. N.B.: The passing of the annual G.B.R.E. examination will suffice for the above.

4. Form the habit of daily devotions (prayer and Bible reading), and have a working knowledge of the Book of Common Prayer.

5. Recruit one or more boys not already having a Church or Sunday School connection.

6. Contribute regularly from his own savings to one or more Church funds.

7. Have a brief knowledge of the story of the growth of the Church.

8. Have a fair knowledge of the ornaments of the Church and the Ministers.

9. Be able to outline the government of the Church of England in Canada from the General Synod to the individual parish.

A boy must fulfil these requirements to the satisfaction of the Group Chaplain or, in the case of not belonging to the sponsoring Church, to the satisfaction of the Minister of his own Church.

The badge must be passed annually; only Scouts having their First-Class standing may qualify. This proviso does not limit the area of effectiveness. What is important is that it ensures the badge being respected. If the attainment of the badge is kept before the boys, a new tone will be set in the Group which will affect every Scout and Cub. The badge is a fine means of bringing Scouting into closer touch with the Church and the Church with Scouting.

## LAY EVANGELISM

That the laity of the United Church are recognizing the necessity for active evangelism, is shown by the fact that the Lay Association Executive Committee of the United Church of Canada, Ottawa Presbytery, passed the following resolution:

"That there is widely felt and determined belief in the minds of the laity of the United Church that today is the critical time for revitalizing the spiritual life and activities of the church, through definite individual and corporate evangelistic action and that the much discussed and long over-due spiritual awakening must come through the individual lives in individual churches, and that the church's prayers, preaching, energy and activities be devoted to personal evangelism with the larger expanding vision of an eventual community revival in the not too distant future.

"With this as the objective, the Lay Association most earnestly recommends that the Ottawa Presbytery give leadership and promote immediate action in crystallizing this growing conviction into concrete form, by directing attention of individual sessions and official boards to the necessity of creating within its church a committee on personal evangelism and spiritual life, and suggest that the membership be not by selection or appointment, but by consecrated voluntary enlistment."

At the recent meeting of the General Synod in Toronto a report stated that the last Canadian census showed that there were 915,753 people in Canada who called themselves Anglicans, but who had no connection with the Church, and were unknown to the clergy. If those figures will not cause the Church to see the imperative need for both clerical and lay evangelism, then our situation is very grave indeed. Just think of it! Almost 900,000 unchurched Anglicans in this Dominion of Canada!

All of which proves the truth of the saying "Evangelize or die."

Since writing as above, I see by the daily paper that the General Synod, by a standing vote, adopted a resolution reaffirming the urgent necessity of "presenting with new emphasis the Gospel of Christ to the world today." This resolution was adopted after the approval of the report on Evangelism, which called on the clergy of all dioceses to develop and maintain working committees on evangelism, and to include the laity on these committees.

That is a great step in advance as compared with the report on Evangelism presented last year to the Executive Council, but we must never lose sight of the fact, that the work is not done by passing resolutions and adopting reports. It will be interesting to see what diocese will be the first to create working committees as recommended.



## The Anglican Class Book

Here is the book you have been waiting for. It is the most satisfactory yet put on the market.

This is a book 5" x 7" bound with a heavy tough cover. One page is devoted to names, addresses and information regarding Baptism and Confirmation. For each Sunday there is a record of Attendance, Lessons, Conduct, At Church and Offering. There is space for fifteen pupils. Sufficient room is left for totals at the end of the term and one page is given to instructions regarding the use of the book. No need to re-write the names each month. Price 10c.



## CHRISTMAS OFFERING ENVELOPES

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## SOME NEW BOOKS

BY WATER AND THE WORD—a transcription of the diary of Bishop Newnam during the years he was in Moosonee before becoming Bishop of Saskatchewan, by his daughter Mrs. Shearwood. A valuable addition to the records of the Canadian Church. ....\$2.50

INDIA SHALL BE LITERATE—by F. C. Laubach. Interesting account of the steps taken in India to forward this new method of increasing literacy which has been meeting with spectacular results in the Philippines and elsewhere ..... 1.00

THE SILENT BILLION SPEAK—Another new book by Laubach, telling of the results of the literacy campaign in various countries where it has been tried ..... .70

FROM A JAPANESE PRISON — Graphic account by Rt. Rev. Samuel Heaslett, former Bishop of South Tokyo, of his imprisonment and subsequent house-detention after the outbreak of war with Japan ..... .70

Please Note: In giving the prices of the Church Calendar last month, the reduction to the 20c rate was quoted by mistake as beginning at 250 copies. It should have read 500 copies.

## LITERATURE DEPARTMENT M.S.C.C.

Church House, 604 Jarvis St., Toronto 5, Ont.

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felt very proud of their first undertaking. May we take this opportunity of saying "Thank You" for your support.

#### The Choir

Members of the choir and other friends of the parish recently held a social evening after practice, in honor of Mr. and Mrs. E.H. Jenkins, who are leaving Edmonton to make their home in Winnipeg. Mr. Jenkins was presented with a Prayer Book in token of appreciation for his work, both with the choir and as a member of the Vestry. On behalf of the ladies of the congregation, Mrs. Ledgard presented Mrs. Jenkins with a corsage.

#### The Sunday School

Members of the Sunday School were present at the Rally recently held at All Saints. A most inspiring address was given by the Archbishop, who spoke of the real pleasure it was to have the opportunity of addressing them. St. Mark's came a close second in the Banner competition. Better luck next time!

#### ST. STEPHEN'S CHURCH

CANON J. C. MATTHEWS.

**Sunday Services**—Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

**Weekday Services:** Holy Communion, Mon., Wed., Thur., Sat., 8 a.m.; Evensong and Preparation for Holy Communion on Sat., 7.30 p.m.

The Rev. Fr. Loosemore, one of the members of the Society of St. John the Evangelist at Bracebridge, is coming to spend eight days in the parish from Nov. 21 to Nov. 28.

We were very pleased to welcome the Sussex Fellowship at the evening service on the third Sunday in September.

Mr. White, organist, has been away on duty for three Sundays, and his place has been taken by Mr. Bernard Young. Very grateful we are to Mr. Young for this kindness.

Mrs. Weir has been obliged to give up the leadership of the Young Communicants' Guild and Mrs. Allen has consented to take her place. Mrs. Weir has been a great help, and will be much missed by our young people.

The A. Y. P. A. meets each Wednesday night at the Rectory, and, though small in numbers, manages to get through a lot of work—teaching in Sunday School and preparing notices, etc., with the mimeograph.

Mrs. Slater is the new Guide captain, and Mrs. Stan Williams has taken over the Brownies.

Cub Master Jimmy Green has 35 boys in his pack. Jimmy Petherbridge, who has been assistant for some time, is now in the Air Force. One of Miss Martin's Rangers has volunteered to help.

#### ST. MATTHEW'S MISSION

The Sunday School opened again on Sept. 12th under the superintendence of Sister Amelia.

We were all very much delighted to receive the Banner at the Rally Service on Oct. 17th.

Miss Beryl Barns is inscribing the names of those in the Services on the Honour Roll.

We were all sorry to hear that Mr. Dodd has been unwell.

The church was very nicely decorated for the Harvest Thanksgiving Service on the 10th.

#### ST. MICHAEL AND ALL ANGELS

The Ladies' Circle had a very successful Tea and Home Cooking event at the home of Mrs. White, the proceeds amounting to \$28.25.

**Baptisms:** Duane Harold Catterall, Oct. 24, at St. Stephen's; Sharon Rose Cundict, Sept. 19, at St. Michael's; Jean Barbara Bennett, Oct. 17, at St. Michael's.

**Marriages:** Thomas Edward Phillips to Rene Angela Ford, at St. Stephen's, on Oct. 23rd; Arthur John Thatcher to Olive Elizabeth English, at St. Michael's, on Oct. 8th.

**Funerals:** Charles Grange, Oct. 13; Vaclav Zelenka, Oct. 19th.

#### Sunday School Notes

Sunday School classes began on September 19, with Mr. J. Green as superintendent. The Countess de la Feld is continuing to teach the seniors, while Mrs. Fishbourne and Mavis Robinson have the class of small children. Teachers for the intermediate classes include Lois Plumley, Joyce Baker, Edna Patterson and Margaret Wright.

For several Sundays the new time of 12.30 was given a trial, but in future we are going back to the old time of 10.00 a.m. Attendance in all classes is slowly growing, and we hope it will be still better when day school also is in full swing.

#### Guiding

The Tenth Edmonton Rangers (St. Stephen's) is a very active company. During the past fifteen months we have been working for the War Emergency Service Test arm-band, and at the recent inspection of Brownies, Guides and Rangers on the Parliament Building grounds, H. R. H. the Princess Alice, Chief Guide for Canada, presented arm-bands to two of our number, Drusilla Burton and Georgia Roy. These arm-bands are of scarlet felt, superimposed on the right sleeve, and represent quite a lot of hard work on the part of the wearers. To get the arm-band one has to prove one's self reliable and punctual at all times and to be proficient in message corps work, signalling, map reading and neighborhood knowledge, A.R.P. work and emergency cooking. Drusilla Burton was also presented with Gold Cords, and the Company is justly proud of her.

Last winter we took a course in war gases and first aid to gas casualties, instructed by Sgt. Allan and Sgt.-Major Wilson of the R. C. M. P. At the end of it all we were given an examination and taken to the gas chamber, where we discovered that whoever named Tear Gas wasn't fooling! Later on we were presented with certificates by the City of Edmonton. During this coming season we hope to take a course in First Aid, along with our regular work.

We have also been active in local war work—helping with the salvage collection, doing office work for the Department of National Defence, assisting with the care of children at the Creche, and, of course, what is probably the most popular form of war work, serving



as messengers, waitresses and dish-washers at the United Services Club Canteen on Saturdays and Sundays. Recently we have also been canvassing for the Community Chest.

So you will see by this little account of our activities that at least we have not been idle, there is always something to be done, and we are doing our best to "Be Prepared".

### ST. PETER'S

THE REV. R. S. FAULKES.

It was a joy to have so many of our people at the Harvest Thanksgiving service. Our appreciation goes to all those who gave things for decorating, and to those who did the arranging of the gifts. The collection was one of the best, and together with the proceeds of the Harvest supper, enabled the Vestrymen to report the happiest state of finances in several years. The supper won praise from all attending. Ladies, take notice! Yes, everyone who was able to help at all, thank you!

Our parish was inspired by the Archbishop's address on Jubilee Sunday. A word of appreciation to the singers too, especially the boys, of "The Hallelujah Chorus". Mr. C. H. Harris provided the radio receiver for this occasion. Our sincere thanks to him for his kindness.

The Junior Sunday School goes forward under the leadership of Mrs. Harris and her steady group of teachers. Parents may be grateful that these people are devoting their time in helping them impart a spirit of devotion and learning to their children, in Scripture and Church subjects.

### CHURCH OF THE GOOD SHEPHERD

The Rev. R. S. Faulkes.

Services were maintained every Sunday through the summer, and it is good to report that although this hasn't always been done, the response was excellent. It is time for us to move forward, and this is the beginning, surely.

Thanks to those who were able to give so generously of means and of things to the Harvest Festival, and likewise to those who arranged the gifts. The effect was excellent.

The Sunday School is going again, and under the leadership of Mr. Ken. Anderson, with a band of faithful teachers. Sunday School teaching makes considerable demands, and not least in trying to inspire as well as instruct. Once a month the Sunday School attends church as a group that the things learned may be connected with the deeper matter of Divine Worship and Communion in reverent attitude in His sanctuary.

Prayers and kind thoughts attend upon Mrs. Johnson, Mrs. Lemaque, Miss Brown, and Mrs. Blatchford in their illness and suffering.

### ST. PAUL'S, JASPER PLACE

The Harvest service was held on the third Sunday in September. Mr. Louis Garnsworthy making his parting address. He is now a student of the sacred ministry at Wycliffe College. The congregation had a special evening for him, and expressed their appreciation of

the services he rendered the parish this summer past, and assured him of their interest and prayers in his future studies.

The Bishop has asked the Rev. R. S. Faulkes to minister in this parish, beginning in October. Services, until further notice, will be held at 4.00 p.m. each Sunday, with Sunday School at 3.00 p.m. The church has been long established in Jasper Place, and now that her opportunities are so much enlarged, let us hope and pray that the work done in time past, by people and clergy, will be honored and much furthered by those upon whom responsibility now extends its privileges.

The times call each one to real enthusiasm in the high calling of God, which is ours, His children by adoption and grace.

## Rural Deanery of Pembina

### EDSON AND ST. PAUL'S MISSION

Rev. W. de V. A. Hunt

A delightful social evening was held in the Parish Hall on Wednesday, the 13th of October. There was a very good attendance, and an interesting programme, also some community singing. The Rev. W. Hunt and Mrs. Buck gave recitations and Mr. Winward sang a solo. (He has since joined the choir, which was greatly in need of men.) Mr. Hunt also gave an interesting account of the recent Synod in Toronto. The evening was much enjoyed. There were generous refreshments, and it was suggested that such an evening be repeated periodically through the winter to help bring the congregation together in an informal way.

Mr. Hunt has started a Boys' Club, and it is hoped that the attendance may be increased as time goes on. Sewing meetings have continued throughout the month, and have been better attended than last month. We had a very large attendance at the last meeting of the W. A.

The front of the church has been greatly improved by a coat of black paint, similar to the rest of the building; for this labor we are indebted to Mr. Hunt. The furnace has been repaired, and the church has been very comfortably heated.

The Harvest Thanksgiving services were held on the 3rd of October, and the church was beautifully decorated, the profusion of flowers at this time of the year being particularly noticeable.

Sunday School numbers are picking up a little since the opening of school for the fall term, but there are still some of our pupils missing. Parents, please note.

### ALL SAINTS, HATTONFORD

REV. W. DE V. A. HUNT.

The Harvest Thanksgiving service was held on Thursday, Oct. 7th. The church was beautifully decorated by some of the ladies of the congregation. As threshing operations had just started in the district, some of the regular members of the congregation were missing, but



in spite of this there were twenty-four people present.

As a congregational effort to finance the church it has been suggested that each family should yearly set aside for sale some animal, such as a pig, and give the price of it to the church funds. No church can continue to function without adequate support. Every family can and should make some definite contribution towards the upkeep of the church as a thankoffering for the spiritual ministrations they receive.

### ST. MATTHEW'S, WOLF CREEK

Services at Wolf Creek are being held on the 1st and 3rd Sundays in the month at 3 p.m. The Holy Communion is always celebrated on a week day, since it is not possible for the vicar to visit the rural areas on a Sunday morning. Sunday School is conducted each Sunday by Mrs. Stanley Rear, a trained teacher who came out to Canada a good many years ago under the Fellowship of the Maple Leaf.

### ST. MARY'S CHURCH, JASPER

REV. T. C. B. BOON.

The Harvest Festival on the 26th of September coincided with the General Synod Thanksgiving service, and the church looked particularly beautiful in the morning sunshine, when the colors of the flowers were seen at their best. The morning service was an impressive act of Thanksgiving and re-dedication. There was a large attendance at the Harvest Festival service in the evening, and the choir sang Barnby's anthem: "O Lord, how manifold are Thy works." On Children's Day the morning service was devoted especially to the children of the Sunday School, and they attended in a body, and in the evening a Youth service was held. The Sunday School re-opened in regular session on October 10th, in the Parish Hall, under the direction of Mrs. Cleveland, and there was an unusually good attendance for the first Sunday. The Confirmation Class of this year is being organized into a Bible Class.

The W. A. has met at the homes of Mrs. Skett and Mrs. F. Read and Mission Study is proceeding under the leadership of the Vicar. The Junior W. A. will meet in the Parish Hall on the 1st and 3rd Wednesdays of the month at 4.15 p.m., and the girls are now settling down to work under the leadership of Mrs. Skett. The G. A. will commence as soon as Mrs. Cleveland returns from the Coast early in November.

The Men's Club, which is increasing in numbers, met on October 12th. An excellent musical programme was provided by Messrs. Snape and Heckley, and the Vicar's paper on Social Security provoked an animated discussion.

The stream of visitors to Jasper and the church is decreasing, but we were glad to welcome Canon Cooper, of St. James, Vancouver, towards the end of last month.

**Wedding:** September 26th—Phylliss Webb to Sergeant A. E. Brain.

**Coming Events:** November 11th, at 10.45 a.m. Canadian Legion Remembrance Service.

The Bishop will visit the Parish in November 24th and 25th, and will address the Men's Club at 8.15 p.m., on the Wednesday (24th), and the Induction Service will be held on the Thursday evening (25th), at 8 o'clock. Please note these dates.

### ONOWAY PARISH CHURCH

THE REV. F. A. PEAKE, Vicar.

J. W. TURNBULL, Lay Reader.

It is some time since any notes from this parish appeared in print owing to changes in staff. However, we have all been very busy. The S. John's W. A. held their annual Thanksgiving supper with very gratifying results on Oct. 11th. They also sent Christmas cards, accompanied by a circular letter from the Vicar, to all the men and women from the Mission who are serving in the Forces.

The Vestry met recently, and as a result of its deliberations some repairs are to be made to the vicarage, and the garage enlarged to accommodate a heater.

Work in the country had been hampered somewhat by bad roads and inclement weather. The Vicar was able to get to Rich Valley and Abbeywood for the monthly service, but conditions proved too much for the congregation. Mr. J. W. Turnbull, our Lay Reader, made a valiant attempt to get to Calahoo, but became enveloped in mud almost within sight of his goal.

We were very glad to welcome the Lord Bishop to Onoway on All Saints' Day for the Institution and Induction of the Rev. F. A. Peake, formerly vicar of Clandonald. The Bishop was attended by the Ven. Archdeacon of Edmonton South (Dr. S. F. Tackaberry) and by Billy Taylor, our altar server, who carried the crozier. Dr. Barfoot, in the course of his address, reminded his hearers that All Saints' Day came almost at the end of the Church year, and that it commemorated, not the well-known figures of the Church or those who are reckoned ecclesiastically to be saints, but those who are saints in the New Testament sense, the ordinary people who make up the membership of the Church. Relating this to contemporary conditions, His Lordship pointed out that reformation could never be imposed from above but must come from a well-informed public opinion. At the same service, Mr. J. W. Turnbull was admitted to the Order of Readers, and licensed to the parish and mission of St. John, Onoway.

### ST. JOHN'S CHURCH, CADOMIN

The Sunday School commenced again on October 3rd, with a goodly attendance. Mrs. Coppinger and Miss Moldowan are the teachers. We trust that the parents will see that the children attend. We were sorry to lose one of our valuable and faithful teachers in Mrs. Johnson who, after two years, felt obliged to relinquish the work. We are very grateful for her work and continued interest.

The congregation of St. John's was very pleased with the re-table which was presented to the church by Mr. Robinson of Foothills. It



is a lovely piece of work and adds to the beauty of the church. Our sincere thanks are extended to Mr. Robinson in this regard.

Arrangements were made for the members of the church to gather there, on the morning of October 17th, to take part in the service which was broadcast from All Saints church in Edmonton, when the Archbishop of Rupert's Land was the speaker. However, the attendance was not very large, but those present followed the service right through. No doubt many "tuned in" the service in their homes, but one can't help but wonder if their attention was whole-hearted or did their thoughts stray occasionally to the Sunday dinner cooking in the kitchen or to the various other little things that must be done in a home on Sunday as well as any other day. To those present one thing was proved, if the people really wanted church, the lack of a minister is no excuse, as any broadcast service can be followed perfectly.

Illness has certainly followed the footsteps of our members. However, we are very pleased to see Mr. Rice around again, and Mr. Lent is well on the road to recovery. Mrs. Gowers, too, is able to up and about once more, as is Mrs. Price of Mountain Park. At the time of writing, our thoughts are with Mrs. J. Stokes, who is very ill in hospital. Our prayers and wishes are for her speedy recovery.

**Baptisms:** William Walter Moldowan and Yvonne Dorthy Moldowan, children of Mr. and Mrs. W. Moldowan, Cadomin.

**Confirmation:** Mrs. W. G. Miller, Cadomin.

### FOOTHILLS

The services, at this point, are held in the Community Hall, and our worship has been aided by the following gifts, which give us more and more the feeling that we are in a church: a collapsable large-sized altar (which was made under the guidance of Mr. W. Hammet), two new brass vases, also gifts of Mr. Hammet; a new carved re-table with the words, "Holy, Holy, Holy", an oak cross and bookstand, which were all made and donated by Mr. J. W. Robinson. We have also received a lovely lectern which came from Christ Church, Coaticook, Quebec. Coaticook is the present charge of Rev. T. Matthews, who was at one time in charge of the Coal Branch. We are deeply grateful for these gifts.

Our congregation lost a staunch member in the retirement of Mr. McLellan. The congregation made him a presentation of a lovely hymn and prayer book.

**Baptisms:** Carl Manne Bernard Nordquist, son of Mr. and Mrs. H. Nordquist, of Coal Valley. Margaret Rose Starling, daughter of Mr. and Mrs. Gilbert Starling of Sterco.

### ST. LUKE'S, CLYDE

REV. JOHN W. LOW.

We have decided that an opportunity is needed for parishioners to practise singing. There are not enough of us for a choir, so we must

try to have the whole congregation taking part more energetically. On the second Saturday of each month we shall meet in the church at 8 p.m. Then, "let the people sing"—or at least make a joyful noise. We can stay together for the evening and spend part of it reviewing the catechism and talking about our Church and its teaching.

The Harvest service was a happy occasion, and even "All is safely gathered in" could hardly be applied locally, we were well aware that we were offering thanks for the universal fact of God's gracious generosity. It did us all good to be reminded of the prayer in the Harvest service which is directed for use when the harvest is defective. At all times we receive so much more than we can claim to deserve.

**Holy Baptism:** October 10th, 1943—Evelyn Jeane MacLachlan, daughter of Mr. and Mrs. George MacLachlan.

### ST. MARY'S, BARRHEAD

REV. JOHN W. LOW.

Once again our little church was splendidly decorated for Harvest Festival. The musky scent of fruit, vegetables and foliage brought back old memories. It would be a cold person who could see so lush a display of good things without a feeling of sadness and sympathy for the millions of people who are starving elsewhere. It should be easy for us to be thankful people. But such generosity of providence must surely bring great responsibility.

The new kneelers given by the W. A. are decent to see and a comfort to use. Like the hymn-books, there is not enough of them for special occasions. It might be remarked that if every service was a "special occasion", as it well should be, we could soon devise means for supplying all with kneelers and books!

Wednesday evening services have been well supported throughout the summer. From the first Wednesday in November there will be "Bible Study" services with opportunity for informal discussion. Please bring a Bible.

### ST. PHILIP'S, WESTLOCK

REV. JOHN W. LOW.

Harvest Festival was celebrated just at the perfect time. The weather was fine and the splendid show of flowers, fruits, vegetables and grain gave a perfect setting for our service. The ladies of St. Philip's are certainly adept as decorators. It was a pleasure to see the church so well-filled, although in all honesty one must admit that it is disturbing to notice the difference between "ordinary" occasions and special days. It hardly suggests strength. Of course, the men in uniform present cannot come regularly. It was a delight to see a visitor in Australian uniform, and, as always, the baptism of a new member of our family brought added joy to our worship. We offer every good wish to F/O Beakhouse and his wife, who brought their little son to us that evening.



On the third Friday of each month we are going to have an informal service at 8 p.m. At that time we shall think of the work of the Church at large, and the men of the parish will spend a fireside hour after the service. We hope to welcome the Reverend E. S. Ottley, of Christ Church, Edmonton, at the November evening. He will tell us about the General Synod. Other added winter arrangements will be announced shortly.

Thanks to the generosity of the Guild, we have a supply of paint ready for work on the church. This will have to wait until spring. It is encouraging, however, to know that we have it, and that the job will be done.

**Holy Baptism:** Sept. 26th, 1943 — Edward Leslie Beakhouse, son of Flying Officer Leslie and Mrs. Beakhouse.

## CHRIST CHURCH, JARVIE

REV. JOHN W. LOW.

Little advances, regularly made, help to make parish life wholesome. It is not trite to say that the new kneelers register another advance, for it is surely those who are interested in their Church life as a whole, who will work to have improvements in the sanctuary. We are grateful to the W. A. for their gift. Now we look forward to the new altar rail and the replacement of our temporary altar by a new one of more convenient size and pleasant appearance.

We offer our sincere sympathy to Mrs. Plant in the loss of her son Luke, who died of wounds in Italy.

**St. Stephen's, Sunnybank**

**Holy Baptism:** September 23rd, 1943—Margaret Rose Sexty, daughter of Mr. and Mrs. William Sexty, of Pibroch.

## Rural Deanery of Wainwright

### WAINWRIGHT MISSION

REV. L. A. BRALANT.

October always seems to be the month of Harvest Thanksgiving services. It certainly was for this mission, and services were held at Wainwright, Irma, Battle Heights and Sydenham. The attendances, especially at Wainwright, were very encouraging. The Harvest service at Battle Heights coincided with the Archbishop's broadcast service. However, through the kindness and assistance of Mr. Jim Laycock, we managed to listen to the Archbishop's message in Battle Heights school. The message was a challenge to us all, and we must not hesitate to follow the lead that has been given in making the impact of the Church felt in every community.

The last "Fireside Hour" was held by the troops on Sunday evening, Oct. 17th, in the Parish Hall. We bid them "Godspeed" and trust that the witness they bear to our common Lord may prove effective wherever they may go. Will Wainwright readers please remember the mid-week devotional meetings that have

been started? Time and date are announced in church. Although we are few in number, we may be great in power; remember the promise is, "Where two or three are gathered together in My name . . ."

Irma W. A. is to be congratulated on their successful Hallowe'en Tea. The net proceeds amounted to over \$20. This represents a great deal of sacrifice and hard work, but the splendid result achieved amply repays the labor. We remember in our prayers Mrs. Pryce Jones from this parish, who is in hospital at this time.

We welcome a new worker in the person of Miss Dorothy Paverley, who has taken over the work of the J. W. A. in Wainwright. We know that under her guidance this branch of the work will flourish, and we commend her and her endeavors to your prayers.

Thought for the month: Jesus came. Jesus conquered. Jesus conquers still.

## HOLY TRINITY CHURCH, TOFIELD

THE REV. A. A. COURT.

The Senior W. A. met at the home of Mrs. McCarthy on Oct. 7th, with seven members and two visitors present. Business included payment of another quarterly apportionment. We also hope to have our usual Bazaar on the first Saturday in December. The W. A. decorated the church on Oct. 22nd, for the Harvest Festival, which was held Sunday, Oct. 24th, at 7.30 p.m. The church was tastefully decorated with grains, grasses, flowers, fruits and vegetables, and twenty-six were present to express with grateful hearts their thankfulness to God for all His goodness and loving kindness.

A snowstorm over the week-end made the roads almost impassable at some places, which undoubtedly prevented some country members attending. The Rev. A. A. Court preached a very appropriate sermon for this occasion.

**Services.**—On Oct. 10th, there was a celebration of Holy Communion by the Rev. A. A. Court. There will be Holy Communion on Nov. 7th at 11 a.m., and evening service on Nov. 21st, at 7.30 p.m.

**Burial:** Oct. 25th—Frank Pruden.

Mr. Frank Pruden, of Tofield, passed away in the city on Oct. 22nd, at the age of 76 years. He is survived by two sons, Marvin of Edmonton, Holden of Vancouver, and one daughter, Mrs. Kent Stevenson, of Vancouver. Mr. Pruden was a real old-timer, and had been associated with the local church at the very beginning, long before the building of our church, as previous to this services were held in halls, rooms and any available place. The writer remembers Mr. Pruden being present when Bishop Pinkham, of Calgary, came for special services in connection with the opening of our present church (at that time we were a part of the Calgary diocese), the Edmonton diocese had not then been established. Mr. Pruden had been faithful for a long period, and will be remembered by his many friends, and was a familiar figure in the town as, for about fifty years, he sold water to numerous householders here.



## Rural Deanery of Wetaskiwin

### CAMROSE

REV. A. WALLIS.

Sunday, Oct. 17, Harvest Thanksgiving, the text in the 92nd Psalm, 1st verse:

"It is a good thing to give thanks unto the Lord."

We do not have to think very hard to see why. Our thankfulness does not end with the crops, it gets more far-reaching every year. It really becomes more deeply spiritual, because the sacred things of life are in danger, and we are conscious of our need. We thank Him for His "inestimable love"; for His Divine forgiveness, which has the tender qualities of Fatherhood.

The church looked lovely as ever; "Thank you" to those who helped with the decorating, and to those who sent various gifts. Just here, may we pay tribute to the Altar Guild. Many beautiful things are done silently, and so in quiet faithfulness is this service rendered for the "Giver of all".

During October we held an unexpectedly successful Rummage Sale, and once again our thanks go to Mrs. Veal, her helpers, and to everyone who made it possible.

**Marriages:** Richard Edward Downie to Phyllis Mary Fowler. Himler Alexander Anderson to Hazel Dorothy Siktstrom.

**Baptisms:** David Earl Anderson; Jean Ann Sharland.

### ST. DUNSTAN'S, BITTERN LAKE

REV. A. WALLIS.

A Harvest Thanksgiving service was held Oct. 21st. The church had been tastefully decorated with flowers, grain and vegetables by members of the W. A.

The many friends of Flying Officer Merton Butcher are very sorry he has been reported missing after air operations, Sept. 28th, and hope soon to hear that he is safe and well. F.O. Butcher was for several years People's Warden of this parish.

### IMMANUEL CHURCH, WETASKIWIN

REV. W. T. ELKIN.

The Harvest Tea held by the W. A. on Oct. 2nd, was a very happy and successful event, with proceeds amounting to early \$40.00. The efforts of the members are now being directed to the annual Bazaar, which will be held this year on Dec. 4th, and it is hoped to make this effort the most successful to date.

The members of the W. A. and the Sanctuary Guild combined recently to give the church a thorough cleaning, and to the experienced eye, their work left nothing to be desired.

Sunday School re-opened about the middle of September, with over 25 members on the roll. We are sorry to lose Miss Shirley Holmes from our teaching staff, but are happy to welcome Miss Lois Jackson, and wish her every success with the Primary Class.

By the time these notes appear in print, we will have said "Au revoir" to our capable People's Warden and Secretary-treasurer, Mr. Alf. Grange. He leaves us at the end of October to assume a more responsible position with the Imperial Bank, and we wish him every success in his new work. We are glad that Mrs. Grange will remain with us for the winter at least. Mr. Chas. Crooke, who has recently come to us from St. George's Parish, Banff, will take over the duties of Secretary-Treasurer, and we take this opportunity of extending a hearty welcome to him and to Mrs. Crooke.

### ST. MARY'S, PONOKA

REV. W. T. ELKIN.

With the fall and winter activities again in full swing, these notes make their re-appearance after a long absence, and it is hoped that they will become a regular part of The Church Messenger in the months to come.

During the summer months, our Church and Parish Hall have undergone considerable improvement. Both have received two coats of much-needed paint, and they now present a very spic-and-span appearance. The heating system has also been improved, and we now worship in a well-heated church. Our thanks are extended to those men of the congregation who gave so freely of their time in making these improvements.

The Harvest Thanksgiving service was held on Oct. 10th, and the congregation not only filled the church, but overflowed into the hall. The church has never been more beautifully decorated, and the abundance of flowers, fruits and vegetables was ample proof of the goodness of God in the Ponoka district.

Children's Day and Youth Sunday was appropriately observed on Oct. 3rd, and again it was found necessary to seat some of the congregation in the Parish Hall. At this service, the badges were presented to the members of the Junior W. A., who had successfully completed the Health Unit of their programme.

Large congregations have been the order of the day, for the church was again filled to hear the broadcast service from the Pro-Cathedral on Oct. 17th. Reception was ideal, and we thoroughly enjoyed the message of the Metropolitan. Our thanks to Mr. Sid Jones for installing his public address system in the church for the occasion.

The Little Helpers held their Rally on Saturday, Oct. 16th, with a very good attendance. Mrs. P. Wilkins is to be congratulated for her work on behalf of these little ones.

St. Mary's W. A. are again holding their regular monthly meetings, and report an increased membership. They served tea at the Red Cross Rooms on two Saturdays recently, and now are hard at work on preparations for the annual Bazaar, which will be held on Saturday, Nov. 20th. The church also received a thorough cleaning from these busy women following the Harvest service.

**Holy Baptisms:** Sept. 19th—Albert Edward Chalmers Perrin. Oct. 3rd—John Edward Sweet, Kenneth Wm. Russell, Arthur Garry Plant. Oct. 14th—Patricia Ellen Moller.



# THE WOMEN'S PAGE

by Edith Peace

## The Archbishop's Visit

The visit of Archbishop Sherman to Edmonton impressed me as being a very happy occasion, and it was a privilege to meet Mrs. Sherman also. The reception on the Saturday evening in our Parish Hall was all that one could have hoped for, and the talks were all so friendly. I was particularly impressed with the point which the Archbishop made about people "agreeing to disagree". I had heard that expression before, but had never heard it put quite so clearly before. I almost felt it should be put into the constitution of our organizations. We should be more ready to respect the opinions of other members, even when they are so different from our own. So often people will refuse to co-operate in a project simply because their ideas were voted down. We are so convinced that our ideas are best for the organization that we take offence if others disagree, and vote the other way.

The service on Sunday morning was an inspiration, and it did one good to think that everywhere throughout the whole Diocese our congregations were listening in. I liked the point that the Archbishop made about church-going, that

CH — — CH means nothing  
unless  
UR in it.

It was a great day, and from all account the services in the afternoon and evening were equally inspiring.

## OPPORTUNITY

Some children only need a chance. A school-boy in Holland decorated the wooden shoes of his girl cousin with fine pictures. A wise man saw them and gave the boy help. He is now known as Rembrandt, the wonderful Flemish painter.

## VERSE

Every woman has  
A way with her—  
Her own way!

You may think  
That you are  
Too heavily  
Laden;  
That you will never  
Weather the storm;  
Of course you will—  
God never loads  
His ships  
Above the Plimsoll line.

The really insufferable person  
Is the person who  
Has never  
Really suffered.

## MARRIAGES

The daughter of a friend of mine is engaged to a Roman Catholic boy, and she appears to be upset about the whole affair, even though she has known they have been going together for a long time. Both young people are regular attenders at their respective Churches, and they have not yet ironed-out the problem of their Church affiliation after marriage. I suspect his people are rather concerned, too, as it seems as though he is willing to go with her. It is a difficult decision for people who care for their Church, and this young couple have agreed that whichever way they go, they will go to Church together.

My friend, her mother, is much concerned, though her husband does not help her, and acts as though it is hardly any of his business to advise his daughter. He has always left matters of this sort to his wife. What particular superior masculine wisdom there is in being able to slough-off all the children's problems on to the shoulders of his wife, I have never been able to discover.

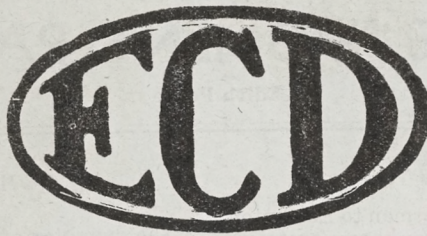
Three years ago her other daughter got married, and there was no such denominational problem, and all was well, apparently. Her husband had no Church affiliation, and never had. He had no objection to being married in her Church, and, as far as I know, has never been inside it from that day to this. My friend speaks quite affectionately about her son-in-law, and of his success in the business world. The fact that he is a self-confessed pagan does not seem to worry her in the least. He was not even able to tear himself away from the golf course on the Sunday afternoon their little baby was baptized, though he did come in to tea afterwards with the godparents. His wife used to sing in the choir, but she is lucky nowadays if she manages to get to church twice a month. We used to think she would make a lovely President some day, with all her ability. Now all that has changed, and she won't accept any office "because of her family ties". I thought I could detect a trace of hardness in a face that used to be shining with love. I hope I'm mistaken.

I know which one I would prefer for a son-in-law. A Christian denomination different from my own is infinitely preferable to paganism, and the percentage of so-called "sports" who are reformed after marriage by their wives is virtually zero.

EDITH PEACE.



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